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THE

WHOLE DUTY OF MAN,

LAID DOWN IN A

PLAIN AND FAMILIAR WAY,

FOR THE

USE OF ALL,

BUT

ESPECIALLY THE MEANEST READER.

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DIVIDED INTO XVII CHAPTERS:

WHEREOF BEING READ EVERY LORD'S DAY, THE WHOLE MAY BE READ OVER THRICE IN THE YEAR.

NECESSARY FOR ALL FAMILIES.

WITH PRIVATE DEVOTIONS

FOR SEVERAL OCCASIONS.

A NEW EDITION.

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1815.

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TO THE

BOOKSELLER.

SIR,

You needed not any intercession to recommend this task to me, which brought its invitations and reward with it. I very willingly read over all the sheets both of the *Discourse*, and the *Devotions* annexed, and find great cause to bless God for both, not discerning what is wanting in any part of either, to render it, with God's blessing, most sufficient and proper to the great end designed, the spiritual supplies and advantages of all those that shall be exercised therein. The subject matter of it is indeed what the title undertakes, THE WHOLE DUTY OF MAN, set down in all the branches, with those advantages of brevity and partitions, to invite and support, and engage the reader; *that* condescension to the meanest capacities, but withal, *that* weight of spiritual arguments, wherein the best proficient will be glad to be assisted; that it seems to me equally fitted for both sorts of readers, which shall bring with them a sincere desire of their own either present or future advantages. The *Devotion Part*

in the conclusion, is no way inferior, being a seasonable aid to every man's infirmities, and hath extended itself very particularly to all our principal concernments. The *Introduction* hath supplied the place of a *Preface*, which you seem to desire from me, and leaves me no more to add, but my *Prayers* to God, "That the Au-
"THOR, who hath taken care to convey so libe-
"ral an alms to the *Corban so secretly*, may not
"miss to be rewarded *openly*, in the visible
"power and benefit of this work, on the
"hearts of the whole nation, which was never in
"more need of such supplies as are here af-
"forded. That his all-sufficient grace will
"bless the seed sown, and give an abundant
"increase, is the humble request of

"*Your assured Friend,*

March 7th, 1657. H. HAMMOND."

A

PREFACE

TO THE

ENSUING TREATISE;

SHEWING

THE NECESSITY OF CARING FOR THE SOUL.

SECT. I. THE only intent of this ensuing TREATISE is, to be a *short and plain direction to the very meanest Readers*, to behave themselves so in this world, that they may be happy for ever in the next. But because 'tis in vain to tell men their duty, till they be persuaded of the necessity of performing it, I shall, before I proceed to the *particulars* required of every Christian, endeavour to win them to the *practice* of one *general* duty *preparatory* to all the rest; and that is, the consideration and care of their own *Souls*; without which they will never think themselves much concerned in the other.

II. *MAN*, we know, is made up of two parts a *Body* and a *Soul*: The *Body* is only the husk or shell of the Soul, a lump of flesh, subject to many diseases and pains while it lives, and at last to *death* itself; and then 'tis so far from being valued, that 'tis not to be endured above ground, but laid to rot in the earth. Yet to this viler part of us we perform a great deal of care; all the labour and toil we are at is to maintain

that. But the more precious part, the *Soul*, is little thought of, no care taken how it fares; but, as if it were a thing that nothing concerned us, is left quite neglected, never considered by us.

III. This *carelessness* of the soul is the root of all the sin we commit, and therefore whosoever intends to set upon a christian course, must in the first place amend that. To the doing whereof there needs no deep learning nor extraordinary parts; the simplest man living (that is not a *natural fool*) hath understanding enough for it, if he will but act in this by the same *rules* of common *reason*, whereby he proceeds in his worldly business. I will therefore now briefly set down some of those *motives*, which use to stir up our care of any outward thing, and then apply them to the Soul.

IV. There be *four* things especially which use to awake our care; The *first* is the *worth* of the thing; the *second*, the *usefulness* of it to us, when we cannot part with it without great damage and mischief; the *third*, the great *danger* of it; and the *fourth*, the *likelihood* that our care will not be in vain, but that it will preserve the thing cared for.

The worth of the Soul.

V. For the *first*, we know our care of any worldly thing is answerable to the *worth* of it; what is of greatest price we are most watchful to preserve, and most fearful to lose: No man locks up *dung* in his chest; but his money, or what he counts precious, he doth. Now in this respect the *Soul* deserves more care than all the things in the world besides, for 'tis infinitely more worth; *first*, in that it is made after the image of God: it

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was God that *breathed into man this breath of life*, Gen. ii. 7. Now God being of the greatest excellency and worth, the more any thing is like him, the more it is to be valued. But 'tis sure that no creature upon the earth is at all like *God*, but the Soul of man, and therefore nothing ought to have so much of our care. *Secondly*, the *Soul* never *dies*. We use to prize things according to their *durableness:* What is most lasting, is most worth. Now the Soul is a thing that will last for ever: When wealth, beauty, strength, nay, our very bodies themselves fade away, the Soul still continues. Therefore in that respect also, the Soul is of the greatest worth; and then what strange madness is it for us to neglect it as we do? We can spend days, and weeks, and months, and years, nay, our whole lives, in hunting after a little wealth of this world, which is of no durance or continuance, and in the mean time let this great durable treasure, our *Souls*, be stolen from us by the *devil*.

VI. A *second motive* to our care for any thing is the *usefulness* of it to us, or the great mischief we shall have by the *loss* of it. Common reason teaches us this, in all things of this life. If our hairs fall, we do not much regard it, because we can be well enough without them; but if we are in danger to lose our eyes, or limbs, we think all the care we can take little enough to prevent it, because we know it will be a great misery. But certainly there is no misery to be compared to that misery that follows the loss of the Soul. 'Tis true, we cannot lose our souls in one sense, that is so lose

The misery of losing the Soul.

them, that they shall cease to be; but we may lose them in another, that we should wish to lose them even in that; that is, we may lose that happy estate to which they were created, and plunge them into the extremest misery: In a word, we may lose them in *hell*, whence there is no fetching them back, and so they are lost for ever. Nay, in this consideration our very *bodies* are concerned, those darlings of ours, for which all our care is laid out; for they must certainly after death be raised again, and be joined again to the *Soul*, and take part with it in whatever state it is. If then our care for the *Body* take up all our time and thoughts, and leave us none to bestow on the poor *Soul*, it is sure the *Soul* will, for want of that care, be made for ever miserable. But it is as sure, that the very *Body* must be so too. And therefore, if you have any true kindness for your *Body*, shew it by taking care of your *Souls*. Think with yourselves, how you will be able to endure *everlasting burnings*. If a small spark of fire, lighting on the least part of the body, be so intolerable, what will it be to have the whole cast into the hottest flames, and that not for some few hours or days, but for ever? So that when you have spent many *thousands* of years in that unspeakable torment, you shall be no nearer coming out of it than you were the first day you went in. Think of this, I say, and think this withal, that this will certainly be the end of neglecting the *Soul*; and therefore afford it some care, if it be but in pity to the *Body*, that must bear a part in its miseries.

VII. The *third motive* to the care of any thing is its being in *danger*. Now a thing may be in danger two ways: *First*, by *enemies* from without: This is the case of the *sheep*, which is still in danger of being devoured by *wolves;* and we know that makes the shepherd so much the more watchful over it. Thus it is with the *Soul*, which is in a great deal of danger in respect of its enemies; those, we know, are the *world*, the *flesh*, and the *devil;* which are all such noted enemies to it, that the very first act we do in behalf of our *Souls*, is to vow a continual war against them. This we all do in our *baptism;* and whoever makes any truce with any of them is false, not only to his *Soul*, but to his *vow* also, and becomes a forsworn creature: A consideration well worthy our laying to heart. But that we may the better understand what danger the *Soul* is in, let us a little consider the *quality* of these enemies. *The danger the Soul is in.*

VIII. In a war, you know, there are divers things that make an enemy terrible; the *first* is *subtilty* and *cunning*, by which alone many victories have been won; and in this respect the *devil* is a dangerous adversary; he long since gave sufficient proof of his *subtilty* in beguiling our first parents, who yet were much wiser than we are; and therefore no wonder if he deceive and cheat us. *Secondly*, the *watchfulness* and *diligence* of an enemy makes him the more to be feared; and here the *devil* exceeds: It is his trade and business to destroy us, and he is no loiterer at it: *He goes up and down seeking whom he may devour*, 1 Pet. v. 8. He watches all op-

portunities of advantage against us, with such diligence, that he will be sure never to let any slip him. *Thirdly*, an *enemy near us* is more to be feared than one at a *distance*: For if he be far off, we may have time to arm, and prepare ourselves against him; but if he be near, he may steal on us unawares. And of this sort is the *flesh*; it is an enemy at our doors, shall I say? nay, in our bosoms; it is always near us, to take occasion of doing us mischief. *Fourthly*, the baser and *falser* an *enemy* is, the more dangerous. He that hides his malice under the shew of friendship, will be able to do a great deal the more hurt. And this again is the *flesh*, which, like *Joab* to *Abner*, 2 Sam. iii. 27. pretends to speak *peaceably* to us but *wounds us to death*: 'tis forward to purvey for pleasures and delights for us, and so seems very kind; but it has a *hook* under that *bait*, and if we bite at it we are lost. *Fifthly*, the number of *enemies* makes them more terrible; and the world is a vast army against us: There is no state or condition in it, nay, scarce a creature, which doth not, at some time or other, fight against the *Soul*. The *honours* of the world seek to wound us by *pride*, the *wealth* by *covetousness*, the *prosperity* of it tempts us to forget *God*, the adversities to murmur at him. Our very *table becomes a snare* to us, our meat draws us to *gluttony*, our drink to *drunkenness*, our *company*, nay, our nearest *friends*, often bear a part in this war against us, whilst, either by their example or persuasions, they entice us to sin.

11. Consider all this, and then tell me whether a *Soul* thus beset, hath leisure to *sleep*? Even *Delilah*

Delilah could tell *Samson*, it was time to *awake*, when the *Philistines were upon him*. And Christ tells us, *if the good man of the house had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken up*, Matt. xxiv. 43. But we live in the midst of thieves, and therefore must look for them every hour; and yet who is there among us, that hath that common providence for this precious part of him, his *Soul*, which he hath for his house, or indeed the meanest thing that belongs to him? I fear our *Souls* may say to us, as Christ to his disciples, *Matt.* xxvi. 40. *What, could ye not watch with me one hour?* For I doubt it would pose many of us to tell when we bestowed one hour on them, tho' we know them to be continually beset with most dangerous enemies. And then, alas! what is like to be the case of these poor *Souls*, when their adversaries bestow so much care and diligence to destroy them, and we will afford none to preserve them? Surely, the same as of a besieged town, where no watch or guard is kept, which is certain to fall a prey to the enemy. *Consider this, ye that forget God*, nay, ye that forget yourselves, *lest he pluck you away, and there be none to deliver you.* Psal l. 22.

x. But I told you there was a *second* way, whereby a thing may be in danger, and that is from some disorder or distemper within itself. This is often the case of our *bodies*; they are not only liable to outward violence, but they are within themselves sick and diseased. And then we can be sensible enough that they are in danger, and need not to be taught to seek out for

means to recover them. But this is also the case of the *Soul;* we reckon those parts of the body *diseased,* that do not rightly perform their *office;* we account it a sick palate that tastes not aright, a sick stomach that digests not. And thus it is with the *Soul,* when its parts do not rightly perform their *offices.*

XI. The parts of the Soul are especially these three: The *Understanding,* the *Will,* and the *Affections.* And that these are disordered, there needs little proof; let any man look seriously into his own heart, and consider how little it is he knows of spiritual things, and then tell me whether his understanding be not dark? How much apter is he to *will evil* than *good;* and then tell me, whether his *will* be not *crooked?* And how strong *desires* he hath after the pleasures of sin, and what *cold* and *faint* ones towards God and goodness, and then tell me whether his *affections* be not disordered and rebellious, even against the voice of his own reason within him? Now as in bodily diseases, the first step to the cure is to know the cause of the sickness; so likewise here, it is very necessary for us to know how the *Soul* first fell into this *diseased condition;* and that I shall now briefly tell you.

XII. *God* created the first man *Adam* without *sin,* and endued his *soul* with the full knowledge of his *duty,* and, with such a strength that he might, if he would, perform all that was required of him. Having thus created him, he makes a *covenant* or *agreement* with him to this purpose. That if he continued in *obedience* to God, without committing sin; then,

The first covenant.

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first, that *strength* of *Soul*, which he then had, should still be continued to him; and, *secondly*, that he should never die, but be taken up into *heaven*, there to be happy for ever: But on the other side, if he committed sin, and disobeyed God, then both he and all his children after him should lose that *knowledge* and that *perfect strength*, which enabled him to do all that God required of him; and, *secondly*, should be subject to *death*; and not only so, but to eternal damnation in *hell*.

XIII. This was the *agreement* made with *Adam*, and all *mankind* in him (which we usually call the *first covenant*) upon which God gave *Adam* a particular *commandment*, which was no more but this, That he should not *eat* of *one* only *tree* of that *garden* wherein he had placed him. But he, by the persuasion of the *devil*, eats of that tree, disobeys God, and so brings that curse upon himself and all his posterity. And so by that one *sin* of his, he lost both the full knowledge of his duty, and the *power* of *performing* it: And we, being born after his *image*, did so likewise, and so are become both *ignorant* in discerning what we ought to do, and *weak* and unable to the doing of it, having a backwardness to all *good*, and an aptness and readiness to all *evil*; like a sick *stomach*, which loaths all wholesome food, and longs after such trash as may nourish the disease.

XIV. And now you see where we got this sickness of *Soul*, and likewise, that it is like to prove a deadly one; and therefore, I presume I need say no more, to assure you our Souls are in danger. It is more likely you will from this description

scription think them hopeless: But that you may not from that conceit excuse your neglect of them, I shall hasten to shew you the contrary, by proceeding to the *fourth* motive of care.

That our care will not be in vain.

XV. That *fourth motive* is the *likelihood* that our *care* will not be in *vain*, but that it will be a means to preserve the thing cared for: Where this is wanting, it disheartens our care. A *physician* leaves his *patient* when he sees him past *hope*, as knowing it is then in vain to give him any thing: But on the contrary, when he sees hope of recovery, he plies him with medicines. Now in this very respect we have a great deal of reason to take care of our Souls, for they are not so far gone, but they may be recovered; nay, it is certain they will if we do our parts towards it.

XVI. For though by that sin of *Adam*, all mankind were under the sentence of eternal condemnation, yet it pleased God so far to pity our misery as to give us his Son, and in him to make a new covenant with us, after we had broken the first.

The second covenant.

XVII. This *second Covenant* was made with *Adam*, and us in him, presently after his fall, and is briefly contained in those words, *Gen.* iii. 13. where God declares that *the seed of the woman shall break the serpent's head;* and this was made up, as the first was, of some mercies to be afforded by God, and some duties to be performed by us.

XVIII. God therein promises to send his only *Son*, who is *God equal* with himself, to earth, to become *man, like unto us in all things, sin only excepted;* and he to do for us these several things.

XIX.

XIX. *First*, to make *known* to *us the whole will of his Father:* in the performance whereof we shall be sure to be accepted and rewarded by him. And this was one great part of his business, which he performed in those many sermons and precepts we find set down in the *Gospel*. And herein he is our *Prophet*, it being the work of a Prophet of old not only to *foretell* but to *teach*. Our duty in this particular is to hearken diligently to him, to be most ready and desirous to learn that will of God, which he came from heaven to reveal to us.

XX. The *second* thing he was to do for us was to *satisfy God* for our *sins;* not only that one of *Adam*, but all the sins of all mankind that truly repent and amend; and by this means to obtain for us forgiveness of sins, the favour of God, and so to redeem us from hell and eternal damnation, which was the punishment due to our sin. All this he did for us by his death. He offered up himself a sacrifice for the *sins of all those* who heartily bewail and forsake them: And in this he is our *Priest*, it being the priest's office to *offer sacrifice for the sins of the people*. Our duty in this particular is, *first*, truly and heartily to repent us of, and forsake our sins, without which they will never be forgiven us, though *Christ* hath died. *Secondly*, steadfastly to *believe*, that if we do that, we shall have the benefits of that *sacrifice* of his; all our sins, how many and great soever, shall be forgiven us, and we saved from those eternal punishments which were due unto us for them. Another part of the *priest's office* was *blessing* and *praying* for the people; and this

this also *Christ* performs to us. It was his special commission from his Father to bless us, as St. *Peter* tells us, *Acts* iii. 26. *God sent his Son Jesus to bless you:* and the following words shew wherein that blessing consists, in *turning away every one of you from his iniquities.* Those means which he has used for the turning us from our sins, are to be reckoned of all other the greatest blessings; and for the other part, that of *praying*, that he not only performed on earth, but continues still to do it in heaven; *he sits on the right hand of God, and makes request for us*, Rom. viii. 34. Our duty herein is not to resist this unspeakable blessing of his, but to be willing to be thus blessed, in the being *turned from our sins:* and not to make void and fruitless all his *prayers* and *intercessions* for us, which will never prevail for us, whilst we continue in them.

XXI. The *third* thing that *Christ* was to do for us, was to *enable* us, or give us *strength* to do what God requires of us. This he doth, *first*, by taking off from the hardness of the law given to *Adam*, which was never to commit the least sin, upon pain of damnation: and requiring of us only an *honest* and *hearty endeavour* to do what we are able, and where we fail, accepting of *sincere repentance. Secondly*, by sending his *Holy Spirit into our hearts;* to govern and rule us, to give us strength to overcome temptations to sin, and to do all that he now under the Gospel requires of us. And in this he is our *King;* it being the office of a King to govern and rule, and to subdue enemies. Our duty in this particular is to give up ourselves obedient subjects.

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of his, to be governed and ruled by him, to obey all his laws, not to take part with any rebel, that is, not to cherish any one sin, but diligently to pray for his *grace* to enable us to subdue all, and then carefully to make use of it to that purpose.

XXII. *Lastly*, He has purchased for all that faithfully obey him, an *eternal, glorious* inheritance, the *kingdom of heaven*, whither he is gone before to take possession for us. Our duty herein is to be exceeding careful that we forfeit not our parts in it, which we shall certainly do, if we continue impenitent in any sin: *Secondly*, not to fasten our *affections* on this world, but to raise them according to the precept of the Apostle, *Col.* iii. 2. *Set your affections on things above, and not on things on the earth*; continually longing to come to the possession of that blessed inheritance of ours, in comparison whereof all things here below should seem vile and mean to us.

XXIII. This is the sum of the *second Covenant* we are now under; wherein you see what *Christ* hath done, how he executes these *three great offices of King, Priest, and Prophet*; as what is required of us, without our faithful performance of which, all that he hath done shall never stand us in any stead; for he will never be a *Priest* to save any, who take him not as well for their *Prophet* to *teach*, as their *King* to *rule* them: Nay, if we neglect our part of this *Covenant*, or condition will be yet worse, than if it had never been made; for then we shall be to answer, not for the breach of the law only, as in the *first*, but for the abuse of mercy, which is of all sins

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the most provoking On the other side, if we faithfully perform it, that is, set ourselves heartily to the obeying of every precept of Christ, not going on wilfully in any one sin, but bewailing and forsaking whatever we have formerly been guilty of, it is then most certain that all the forementioned benefits of Christ belong to us.

XXIV. And now you see how little reason you have to cast off the *care of your Souls*, upon a conceit they are past cure, for that it is plain they are not; nay, certainly they are in that very condition, which of all others makes them fittest for our care. If they had not been thus redeemed by *Christ*, they had been then so hopeless, that care would have been in vain: On the other side, if his redemption had been such, that all men should be saved by it, tho' they live as they list, we should have thought it needless to take care for them, because they were safe without it. But it hath pleased God so to order it, that our care must be the *means* by which they must receive the good, even of all that *Christ* hath done for them.

XXV. And now, if after all that God hath done to save these *Souls* of ours, we will not bestow a little *care* on them ourselves, we very well deserve to perish. If a *physician* should undertake a patient, that was in some desperate disease, and by his skill bring him so far out of it, that he was sure to recover, if he would but take care of himself, and observe those *rules* the physician set him; would not you think that man weary of his life, that would *refuse to do that?* So certainly that man is weary of his *Soul*, wilfully

fully casts it away, that will not consent to those easy conditions, by which he may save it.

XXVI. You see how great *kindness* God hath to these Souls of ours; the whole *Trinity*, *Father*, *Son*, and *Holy Ghost*, have all done their parts for them. The *Father* gave his only Son: the *Son* gave himself, left his glory, and endured the bitter death of the *cross*, merely to keep our *Souls* from perishing; the *Holy Ghost* is become, as it were, our attendant, waits upon us with continual offers of his grace, to enable us to do that which may preserve them: nay, he is so desirous we should accept those offers of his, that he is said to be *grieved* when we refuse them, *Ephes.* iv. 30. Now what greater disgrace and affront can we put upon God than to despise what he thus values! That those Souls of ours which Christ thought worthy every drop of his *blood*, we should not think worth any part of our *care?* We use, in things of the world, to rate them according to the opinion of those who are best skilled in them: Now certainly *God*, who made our *Souls*, best knows the worth of them; and since he prizes them so high, let us, (if it be but in reverence to him) be ashamed to neglect them; especially now that they are in so hopeful a condition, that nothing but our own carelessness can possibly destroy them.

XXVII. I have now briefly gone over those *four motives* of *care* I at first proposed, which are each of them such as never misses to stir it up towards the things of this world; and I have also shewed you how much more reasonable, nay necessary it is, they should do the like for the *Soul*. And now what can I say more, but conclude in the words

words of *Isaiah* xlvi. 8. *Remember this, and shew yourselves men*; that is, deal with your *Soul* as your reason teaches you to do with all other things that concern you. And sure this common *justice* binds you to; for the Soul is that which furnishes you with that *reason* which you exercise in all your worldly business; and shall the *Soul* itself receive no *benefit* from that reason which it affords you? This is, as if the *master of a family*, who provides food for his servants, should by them be kept from eating any himself, and so remain the only starved creature in his house.

XXVIII. And as *justice* ties you to this, so *mercy* doth likewise: You know the poor *Soul* will fall into endless and unspeakable miseries if you continue to neglect it, and then it will be too late to consider it. The last refuge you can hope for his *God's mercy*; but that you have despised and abused, and with what face can you, in your greatest need, beg for *his mercy* to your *Souls*, when you would not afford them your *own*? No, not that common *charity* of considering them, of bestowing a few of those idle *hours*, you know not scarce how to pass away, upon them?

XXIX. Lay this to your *hearts*, as ever you hope for *God's pity*, when you most want it: be sure in time to *pity* yourselves, by taking that due care of your *precious Souls*, which belong to them.

XXX. If what hath been said hath persuaded you to this so *necessary a duty*, my next work will be to tell you how this care must be employed; and that, in a word, is in the doing of all those things which tend to the making the *Soul* happy, which is the end of our *care*: and what those are, I come now to shew you.

SUN-

SUNDAY I.

Of the Duty of Man *by the light of Nature, by the light of Scripture: The three great Branches of Man's Duty to God, Ourselves, our Neighbour: Our Duty to God; of Faith, of the Promises, of Hope, of Love, of Fear, of Trust.*

THE benefits purchased for us by *Christ*, are such as will undoubtedly make the Soul happy; for eternal Happiness itself is one of them: But because these benefits belong not to us, till we perform the condition required of us, whoever desires the happiness of his Soul, must set himself to the performing of that condition. What that is, I have already mentioned in the general, *That it is the hearty, honest endeavour of obeying the whole will of God.* But then that Will of God containing under it many particulars, it is necessary we should also know what those are; that is, what are the several things that God now requires of us, our performance whereof will bring us to everlasting happiness, and the neglect to endless misery.

II. Of these things there are some which God hath so stamped upon our souls, that we naturally know them; that as, we should have known them to be our duty though we had never been told so by the Scripture. That this is so, we may see by those heathens *Of the light of Nature.*

who

who having never heard of either Old or New Testament, do yet acknowledge themselves bound to some general duties, as to worship God, to be just, to honour their parents and the like; and as St. *Paul* saith, *Rom.* ii. 15. *Their consciences do in those things accuse or excuse them;* that is, tell them whether they have done what they should in those particulars, or not.

III. Now though Christ hath brought greater light into the world, yet he never meant by it to put out any of that natural light, which God hath set up in our Souls: Therefore let me here, by the way, advise you not to walk contrary even to this lesser light; I mean not to venture on any of those acts, which mere natural conscience will tell you are sins.

IV. It is just matter of sadness to any christian heart to see some in these days who profess much of religion, and yet live in such sins as a mere heathen would abhor: men that pretending to higher degrees of light and holiness than their brethren do, yet practise contrary to all the rules of common honesty, and make it a part of their christian liberty so to do; of whose seducement it concerns all that love their Souls to beware: and for that purpose let this be laid as a foundation, *That that religion or opinion cannot be of God, which allows men in any wickedness.*

V. But though we must not put out this light, which God hath thus put into our Souls, yet this is not the only way whereby God hath revealed his will; and therefore we are not to rest here, but proceed to the knowledge of those other things, which God hath by other means revealed.

VI.

VI. The way for us to come to know them is by the Scriptures, wherein are set down those several commands of God which he hath given to be a rule of our Duty. *The light of Scripture.*

VII. Of those, some were given before Christ came into the world, such are those precepts we find scattered throughout the Old Testament, but especially contained in the Ten Commandments, and that excellent book of *Deuteronomy*; others were given by Christ; who added much, both to the law implanted in us by nature, and that of the Old Testament; and those you will find in the New Testament, in the several precepts given by him and his Apostles, but especially in that divine Sermon on the Mount, set down in the vth, vith, and viith chapters of St. *Matthew*'s gospel.

VIII. All these should be severally spoken to; but because that would make the discourse very long, and so less fit for the meaner sort of men, for whose use alone it is intended, I chuse to proceed in another manner by summing up all these together, and so, as plainly as I can, to lay down what is now the duty of every Christian.

IX. This I find briefly contained in the words of the Apostle *Tit* ii. 12. *That we should live soberly, righteously, and godly, in this present world*; where the word *soberly*, contains our *duty* to *ourselves*; *righteously*, our *duty* to our *neighbour*; and *godly*, our *duty* to *God*. These therefore shall be the heads of my Discourse, our DUTY to GOD, OURSELVES and our NEIGHBOUR. I begin with that to GOD, that being the best ground- *The three great branches of Man's duty.*

ground-work whereon to build both the other.

x. There are many parts of our DUTY to GOD: The two chief are these; First, to acknowledge him to be God; Secondly, to have no other. Under these are contained all those particulars, which make up our whole duty to God, which shall be shewed in their order.

Duty to God.

xi. To acknowledge him to be God, is to believe him to be an infinite glorious spirit, that was from everlasting, without beginning, and shall be to everlasting without end: That he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghost, one God, blessed for ever: That he is subject to no alteration, but is unchangeable: That he is no bodily substance, such as our eyes may behold, but spiritual and invisible, *whom no man hath seen or can see*, as the Apostle tells us, 1 *Tim.* vi. 16. That he is infinitely great and excellent, beyond all that our wit or conceit can imagine: That he hath received his being from none, and gives being to all things.

Acknowledging him to be God.

xii. All this we are to believe of him, in regard of his essence and being: But besides this, he is set forth to us in the *Scripture* by several *excellencies*, as that he is of infinite Goodness and Mercy, Truth, Justice, Wisdom, Power, All-sufficiency, Majesty; that he disposes and governs all things by his providence, that he knows all things, and is present in all places: these are by divines called the *Attributes* of God, and all these we

we must undoubtedly acknowledge, that is, we must firmly believe all these divine excellencies to be in God, and that in the greatest degree; and so that they can never cease to be in him, he can never be other than *infinitely good, merciful, true*, &c.

XIII. But the acknowledging him for our God signifies yet more than this; it means that we should perform to him all those several parts of duty which belongs from a creature to his God: what those are, I am now to tell you.

XIV. The first is FAITH, or Belief: not only that forementioned of his essence and attributes, but of his word; the believing most firmly, that all that he saith is perfectly true. This necessarily arises from that attribute, his truth; it being natural for us to believe whatsoever is said by one of whose truth we are confident. Now the *Holy Scriptures* being the *Word of God*, we are therefore to conclude, that all that is contained in them is most true. *Faith.*

XV. The things contained in them are of these four sorts: first affirmations, such are all the stories of the Bible, when it is said such and such things came so and so to pass; Christ was born of a Virgin, was laid in a manger, &c. And such also are many points of doctrine, as that there are Three *Persons* in the *Godhead*, that *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in Scripture, we are to believe most true. And not only so, but because they are all written for our instruction, we are to consider them for that purpose; that is, by them to lay that foundation *Of his Affirmations.*

of christian knowledge, on which we may build a christian life.

XVI. The second sort of things contained in the Scripture, are the *Commands*, that is, the several things enjoined us by God to perform; these we are to believe to come from him, and to be most just and fit for him to command: But then this belief must bring forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwise our belief that they come from him, serves but to make us more inexcusable.

Commands.

XVII. Thirdly, the Scripture contains threatenings; many texts there are which threaten to them that go on in their sins, the wrath of God; and under that, are contained all the punishments and miseries of this life, both spiritual and temporal, and everlasting destruction in the life to come. Now, we are most stedfastly to believe, that these are God's threats, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those sins to which this destruction is threatened; otherwise our belief adds to our guilt, that will wilfully go on in spite of those threatenings.

Threatenings.

XVIII. Fourthly, the Scripture contains promises, and those both to our Bodies and our Souls; for our Bodies, there are many promises that God will provide for them what he sees necessary; I will name only one, *Matt.* vi. 33. *Seek ye first the kingdom of God, and his righteousness, and all these things*, that is, all outward necessaries, *shall be added unto you.*

Promises.

you. But here it is to be observed, that we must *first seek the kingdom of God, and his righteousness,* that is, make it our first and greatest care to serve and obey him, before this promise even of temporal good things belong to us. To the Soul there are many and high promises; as, first, that of present ease and refreshment, which we find, *Matt.* xi. 29. *Take my yoke upon you, and learn of me, and ye shall find rest unto your Souls:* But here it is apparent, that before this rest belongs to you, we must have *taken on us Christ's yoke,* become his servants and disciples. Finally, there are promises to the Soul even of all the benefits of Christ; but yet those only to such as perform the condition required; that is, pardon of sins to those that repent of them; increase of grace to those that diligently make use of what they have already, and humbly pray for more; and eternal salvation to those that continue to their lives-end in hearty obedience to his commands.

XIX. This belief of the promises must therefore stir us up to perform the condition; and till it do so, we can in no reason expect any good by them; and for us to look for the benefit of them on other terms, is the same mad presumption that it would be in a servant to challenge his master to give him a reward for having done nothing of his work, to which alone the reward was promised: You can easily resolve what answer were to be given to such a servant, and the same we are to expect from God in this case. Nay, farther, it is sure God hath given these promises to no other end, but to invite us to

holiness of life; yea, he gave his Son, in whom all his promises are, as it were, summed up, for this end. We usually look so much at Christ's coming to satisfy for us, that we forget this other part of his errand. But there is nothing surer, than that the main purpose of his coming into the world, was to plant good life among men.

XX. This is so often repeated in Scripture, that no man that considers and believes what he reads, can doubt of it. Christ himself tells us, *Matt.* ix. 13. *He came to call Sinners to repentance.* And St. *Peter*, Acts iii. 26. tells us, *that God sent his Son Jesus to bless us, in turning every one of us from his iniquities;* for it seems, *the turning us from our iniquities*, was the greatest special blessing which God intended us in Christ.

XXI. Nay, we are taught by St. *Paul*, that this was the very end of his death also, *Tit.* ii. 14. *Who gave himself for our Sins, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.* And again, *Gal.* i. 4. *who gave himself for us, that he might deliver us from this present evil world*, that is, from the sins and ill customs of the world. Divers other texts there are to this purpose; but these I suppose sufficient to assure any man of this one great truth, that all that Christ hath done for us, was directed to the end, the bringing us to live christianly: or in the words of St. *Paul, to teach us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.*

XXII. Now we know Christ is the foundation of all the promises; *in him all the promises of God*

God are Yea and Amen, 2 Cor. i. 20. And therefore if God gave Christ to this end, certainly the promises are to the same also. And then how great an abuse of them is it to make them serve for purposes quite contrary to what they were intended; namely, to the encouraging us in sins, which they will certainly do, if we persuade ourselves they belong to us, how wickedly soever we live. The Apostle teaches us another use of them, 2 *Cor.* vii. 1. *Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus, we may justly apply the promises to ourselves, and with comfort expect our parts in them. But 'till then, though these promises be of certain truth, yet we can reap no benefit from them, because we are not the persons to whom they are made; that is, we perform not the condition required to give us right to them.

XXIII. This is the faith or belief required of us, towards the things God hath revealed to us in the Scripture, to wit, such as may answer the end for which they were so revealed, that is, the bringing us to good lives; the bare believing the truth of them, without this, is no more than the devils do, as St. *James* tell us, *Chap.* ii. 19. Only they are not so unreasonable as some of us are; for they will tremble, as knowing well this faith will never do them any good. But many of us go on confidently, and doubt not the sufficiency of our faith, though we have not the least fruit of obedience to approve it by; let such hear St. *James's* judgment in the point,

Chap. ii. 26. *As the body without the spirit is dead; so faith, if it hath not works, is dead also.*

Hope.

XXIV. A second duty to God is Hope; that is, a comfortable expectation of those good things he hath promised. But this as I told you before of faith, must be such as agrees to the nature of the promises, which being such as requires a condition on our part, we can hope no farther than we make that good; or if we do, we are so far from performing by it this duty of Hope, that we commit the great sin of presumption, which is nothing else but hoping where God hath given us no ground to hope: This every man doth, that hopes for pardon of sins, and eternal life, without that repentance and obedience to which alone they are promised: the true hope is that which purifies us, St. *John* saith, 1 *Ep.* iii. 3. *Every man that hath this hope in him, purifieth himself, even as he is pure;* that is, it makes him leave his sins, and earnestly endeavour to be holy as Christ is; and that which doth not so, how confident soever it be, may well be concluded to be but that hope of the hypocrite, which *Job* assures us shall perish.

Presumption.

Despair.

XXV. But there is another way of transgressing his duty, besides that of presumption, and that is by Desperation; by which I mean not that which is ordinarily so called, *viz.* the despairing of mercy, so long as we continue in our sins; for that is but just for us to do: But I mean such a Desperation as makes us give over Endeavour, that is, when a man sees he is not at the present such a one as

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the promises belong to, concludes he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful Desperation, and that which, if it be continued in, must end in destruction.

XXVI. Now the work of hope is to prevent this, by setting before us the generality of the promises, that they belong to all that will but perform the condition. And therefore, though a man have not hitherto performed it, and so hath yet no right to them, yet Hope will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost, when, if he will but change his course, he shall be as certain to partake of the promises of mercy, as if he had never gone on in those former sins.

XXVII. This Christ shews us in the parable of the Prodigal, *Luke* xv. where we see that son, which had run away from his father, and had consumed the portion given him in riotous living, was yet upon his return and repentance, used with as much kindness by the father, as he that had never offended, nay, with higher, and more passionate expressions of love. The intent of which parable was only to shew us, how graciously our heavenly Father will receive us, how great soever our former sins have been, if we shall return to him with true sorrow for what is past, and sincere obedience for the time to come: Nay, so acceptable a thing is it to God, to have any sinner return from the error of his ways, that there is a kind of triumph in heaven for it, *There*

is joy in the presence of the Angels of God over one sinner that repenteth, Luke xv. 10. And now, who would not rather choose by a timely repentance to bring joy to Heaven, to God, and his holy angels, than by a sullen Desperation to please Satan and his accursed spirits; especially when by the former we shall gain endless happiness to ourselves, and by the latter as endless torments?

Love, its Motives.

XXVIII. A third duty to God is LOVE: There are two common motives of Love among men; the one the goodness and excellency of the person, the other his particular kindness and love to us: And both these are in the highest degree in God.

God's Excellency.

XXIX. First, He is of infinite goodness and Excellency in himself; this you were before taught to believe of him, and no man can doubt it that considers but this one thing, That there is nothing good in the world, but what hath received all its goodness from God; his goodness is as the sea, or ocean, and the goodness of all creatures but as some small streams flowing from the sea. Now you would certainly think him a madman, that should say, the sea were not greater than some little brook: and certainly it is no less folly to suppose that the goodness of God doth not as much (nay, infinitely more) exceed that of all creatures. Besides, the goodness of the creature is imperfect, and mixed with much evil; but his is pure and entire, without any such mixture. He is perfectly holy, and cannot be tainted with the least impurity, neither can be the author of any to us: for though he be the cause of all the goodness

ness in us, he is the cause of none of our sins. This St. *James* expressly tells us, *Chap.* i. 13. *Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.*

xxx. But, secondly, God is not only thus good in himself, but he is also wonderful good, that is, kind and merciful to us. *His Kindness to us.* We are made up of two parts, a soul and a body, and to each of these God hath expressed infinite mercy and tenderness. Do but consider what was before told you of the SECOND COVENANT, and the mercies therein offered, even Christ himself, and all his benefits, and also that he offers them so sincerely and heartily, that no man can miss of enjoying them but by his own default. For he doth most really and affectionately desire we should embrace them, and live; as appears by that solemn oath of his, *Ezek.* xxxiii. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live:* Whereto he adds this passionate expression, *Turn ye, turn ye from your evil ways, for why will ye die?* To the same purpose you may read, *Ezek.* xviii. Consider this, I say, and then surely you cannot but say, he hath great kindness to our souls. Nay, let every man but remember with himself the many calls he hath had to repentance and amendment; sometimes outward by the Word, sometimes inward by the secret whispers of God's Spirit in his heart, which were only to woo and intreat him to avoid eternal misery, and to accept of eternal happiness; let him, I say, remember

these, together with those many other means God hath used toward him for the same end, and he will have reason to confess God's kindness not only to men's Souls in general, but to his own in particular.

XXXI. Neither hath he been wanting to our Bodies; all the good things they enjoy, as health, strength, food, raiment, and whatever else concerns them, are merely his gifts; so that indeed it is impossible we should be ignorant of his mercies to them, all those outward comforts and refreshments we daily enjoy, being continual effects and witnesses of it; and though some enjoy more of these than others, yet there is no person but enjoys so much in one kind or other, as abundantly shews God's mercy and kindness to him in respect of his Body.

XXXII. And now surely you will think it but reasonable we should love him, who is in all respects thus lovely: Indeed, this is a duty so generally acknowledged, that if you should ask any man the question, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few that do indeed love him; and this will soon be proved to you, by examining a little what are the common effects of love, which we bear to men like ourselves; and then trying whether we can shew any such fruits of our Love to God.

Fruit of Love, Desire of Pleasing.

XXXIII. Of that sort there are divers; but for shortness, I will name but two. The first, is a desire of Pleasing; the second, a desire of Enjoyment. These

These are constantly the Fruits of Love. For the first, it is known by all, that he that loves any person, is very desirous to approve himself to him, to do whatsoever he thinks will be pleasing to him; and according to the degree of Love, so is this desire more or less: Where we love earnestly, we are very earnest and careful to please. Now if we have indeed that love to God we pretend to, it will bring forth this Fruit, we shall be careful to please him in all things. Therefore, as you judge of the *tree by its fruits*, so may you judge of our Love of God by this fruit of it; nay, indeed, this is the way of trial which Christ himself hath given us, *John* xiv. 15. *If ye love me, keep my Commandments: and* St. *John* tells us, 1 *Ep.* v. 3. *That this is the Love of God, that we walk after his commandments*; and where this one proof is wanting, it will be impossible to testify our Love to God.

XXXIV. But it must yet be farther considered, that this Love of God must not be in a low or weak degree; for besides that the motives to it, his excellency and his kindness, are in the highest, the same commandment which bids us love God, bids us *love him with all our hearts, and with all our strength*; that is, as much as is possible for us, and above any thing else. And therefore to the fulfilling this commandment, it is necessary we love him in that degree: and if we do so, then certainly we shall have not only some slight and faint endeavours of pleasing, but such as are most diligent and earnest, such as will put us upon the most painful and costly

duties, make us willing to forsake our own ease, goods, friends, yea, life itself, when we cannot keep them without disobeying God.

XXXV. Now examine thyself by this: Hast thou this Fruit of Love to shew? Dost thou make it thy constant and greatest care to keep God's Commandments? To obey him in all things? Earnestly labouring to please him to the utmost of thy power, even to the forsaking of what is dearest to thee in this world? If thou dost, thou mayest then truly say, thou lovest God. But on the contrary, if thou wilfully continuest in the breach of many, nay, but of any one command of his, never deceive thyself, for the Love of God abides not in thee This will be made plain to you, if you consider what the Scripture saith of such, as that they *are enemies to God by their wicked works*, Col. i. 21. that the carnal mind (and such is every one that continues wilfully in sin) is *enmity against God*, Rom. viii. 7. that he that *sins wilfully, tramples under foot the Son of God, and doth despite unto the spirit of Grace*, Heb. x. 29. and many the like. And therefore, unless you can think enmity, and trampling, and despite to be fruits of Love, you must not believe you love God, whilst you go on in any wilful disobedience to him.

Desire of Enjoying.

XXXVI. A second fruit of Love, I told you, was desire of Enjoying; this is constantly to be seen in our love to one another. If you have a friend whom you entirely love, you desire his conversation, wish to be always in his company; and thus will it be also

also in our love to God, if that be as great and hearty as this.

XXXVII. There is a two-fold enjoying of God, the one imperfect in this Life, the other more perfect and complete in the Life to come: That in this life is that conversation, as I may call it, which we have with God in his Ordinances, in praying and meditating, in hearing his Word, in receiving the Sacrament; which were all intended for this purpose, to bring us to an intimacy and familiarity with God, by speaking to him, and hearing him speak to us.

XXXVIII. Now, if we do indeed love God, we shall certainly hugely value and desire these ways of conversing with him: it being all we can have in this life, it will make us with *David*, esteem *one Day in God's Courts better than a thousand*, Psal. lxxxiv. 10. We shall be glad to have these opportunities of approaching to him as often as it is possible, and be careful to use them diligently, to that end of uniting us still more to him: yea, we shall come to these spiritual exercises with the same chearfulness we would go to our dearest friend. And if indeed we do thus, it is a good proof of our Love.

XXXIX. But I fear there are not many have this to shew for it, as appears by the common backwardness and unwillingness of men to come to these; and their negligence and heartlessness when they are at them; and can we think that God will ever own us for lovers of him, whilst we have such a dislike to his company, that we will never come into it but when we are dragged by fear, or shame of men, or some such worldly motive?

motive? It is sure, you would not think that man loved you, whom you perceive to shun your company, and to be loth to come into your sight. And therefore be not so unreasonable as to say, you love God, when yet you desire to keep as far from him as you can.

XL. But besides this, there is another enjoyment of God, which is more perfect and complete, and that is our perpetual enjoying of him in Heaven, where we shall be for ever united to him, and enjoy him not now and then only, for short spaces of time, as we do here, but continually, without interruption or breaking off. And certainly if we have that degree of love to God we ought, this cannot but be most earnestly desired by us so much, that we shall think no labour too great to compass it. The seven years that *Jacob* served for *Rachel*, Gen. xxix. 20. *seemed to him but a few days, for the love that he had to her:* and surely if we have love to God, we shall not think the service of our whole lives too dear a price for this full enjoyment of him; nor esteem all the enjoyments of the world worth the looking on in comparison thereof.

XLI. If we can truly tell ourselves, we do thus long for this enjoyment of God, we may believe we love him. But I fear again there are but few that can thus approve their love. For if we look into men's lives, we shall see they are not generally so fond of this enjoyment, as to be at any pains to purchase it. And not only so, but it is to be doubted, there are many who if it were put to their choice, whether they would live here always, to enjoy the profit and plea-

pleasure of the world, or go to heaven to enjoy God, would, like the children of *Gad* and *Reuben*, set up their rest on this side *Jordan*, Numb. xxxii. and never desire that heavenly *Canaan*; so close do their affections cleave to things below; which shews clearly they have not made God their treasure; for then, according to our Saviour's rule. *Matt.* vi. 21. their hearts would be with him. Nay, farther yet, it is too plain that many of us set so little value on this enjoying of God, that we prefer the vilest and basest sins before him, and chuse to enjoy them, though by it we utterly lose our parts in him; which is the case of every man that continues wilfully in those sins.

XLII. And now I fear according to these rules of trial, many that profess to love God, will be found not to do so. I conclude all with the words of St. *John*, 1 *Ep.* iii. 18. which though spoken of the love of our brethren, is very fitly applicable to this love of God, *Let us not love in word, neither in tongue, but in deed, and in truth.*

XLIII. A fourth duty to God is FEAR; this arises from the consideration both of his justice and his power: His justice is such, that he will not clear the wicked; and his power such, that he is able to inflict the sorest punishments upon them; and that this is a reasonable cause of Fear, Christ himself tells us, *Matt.* x. 28. *Fear him who is able to destroy both soul and body in Hell.* Many other places of Scripture there are, which commend to us this duty, as *Psal.* ii. 11. *Serve the Lord with Fear;* Psal. xxxiv. 9. *Fear the Lord, ye that be his Saints;* Prov. *Fear.*

Prov. ix. 10. *The Fear of the Lord is the beginning of Wisdom;* and divers the like: And indeed all the threatenings of wrath against sinners which we meet with in the Scripture, are only to this end, to work this Fear in our hearts.

XLIV. Now this fear is nothing else but such an awful regard of God, as may keep us from offending him. This the wise man tells us, *Prov.* xvi. 6. *The Fear of the Lord is to depart from evil:* So that none can be truly said to fear God, that is not thereby withheld from sin: And this is but answerable to that common fear we have towards men: Whoever we know may hurt us, we will beware of provoking; and therefore if we be not as wary of displeasing God, it is plain we fear men more than we do him.

The folly of fearing men more than God.

XLV. How great a madness this is, thus to fear men above God, will soon appear, if we compare what man can do to us with that which God can. And first, it is sure, it is not in the power of man (I might say Devils too) to do us any hurt, unless God permit and suffer them to do it; so that if we do but keep him our Friend, we may say with the Psalmist, *The Lord is on my side, I fear not what man can do unto me.* For let their malice be ever so great, he can restrain and keep them from hurting us; nay, he can change their minds towards us, according to that of the wise man, *Prov.* xvi. 7. *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, Gen. xxxii. who, when his brother *Esau* was coming against him as an Enemy,

Enemy, God wonderfully turned his heart, so that he met him with all the expressions of brotherly kindness, as you may read in the next chapter.

XLVI. But secondly, Suppose men were left at liberty to do thee what mischief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods; it may be they may take away thy liberty, or thy credit, or perchance thy life too; but that thou knowest is the utmost they can do. But now God can do all this when he pleases; and that which is infinitely more, his vengeance reaches even beyond death itself, to the eternal misery both of body and soul in Hell; in comparison of which, death is so inconsiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do*, saith *Christ*, *Luke* xii. 4. and then immediately adds, *But I will forewarn you whom you shall fear; fear him who after he hath killed, hath power to cast into Hell, yea, I say unto you; fear him.* In which words the comparison is set between the greatest ill we can suffer from man, the loss of life, and those sadder evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore God only is to be feared.

XLVII. But there is yet one thing farther considerable in this matter, which is this: It is possible we may transgress against men, and they not know it: I may perhaps steal my neighbour's goods, or defile his wife, and keep it so close that he shall not suspect me, and so never bring

bring me to punishment for it. But this we cannot do with God, he knows all things, even the most secret thoughts of our hearts; and therefore though we commit a sin never so closely, he is sure to find us, and will as surely, if we do not timely repent, punish us eternally for it.

XLVIII. And now surely it cannot but be confest, that it is much safer displeasing men than God; yet, alas! our practice is as if we believed the direct contrary, there being nothing more ordinary with us, than for the avoiding of some present danger we fear from men, to rush ourselves upon the indignation of God. And thus it is with us, when either to save our estates, or credits, or our very lives, we commit any sin; for that is plainly the chusing to provoke God, rather than man.

XLIX. But, God knows, this case of fear of men is not the only one wherein we venture to displease him; for we commit many sins, to which we have none of this temptation, nor indeed any other; as for instance, that of common swearing, to which there is nothing either of pleasure or profit to invite us. Nay, many times, we, who so fear the mischiefs that other men may do to us, that we are ready to buy them off with the greatest sins, do ourselves bring all those very mischiefs upon us, by sins of our own chusing. Thus the careless prodigal robs himself of his estate; the deceitful and dishonest man, or any that lives in any notorious sin, deprives himself of his credit; and the drunkard and glutton brings diseases on himself to the shortening his life. And can we think we do at

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all fear God, when that fear hath so little power over us, that though it be backed with the many present mischiefs that attend upon sin, it is not able to keep us from them? Surely such men are so far from fearing God, that they rather seem to defy him, resolve to provoke him, whatsoever it cost them; either in this world, or the next. Yet so unreasonably partial we are to ourselves, that even such as these will pretend to this Fear: You may examine multitudes of the most gross scandalous sinners, before you shall meet with one that will acknowledge he fears not God. It is strange it should be possible for men thus to cheat themselves: but however it is certain we cannot deceive God, he will not be mocked; and therefore if we will not now so fear as to avoid sin, we shall one day fear when it will be too late to avoid punishment.

L. A fifth duty to God, is that of TRUSTING in him, that is, depending and resting on him: And that is, first, in all dangers; secondly, in all wants. We are to rest on him in all our dangers both spiritual and temporal. Of the first sort are all those temptations, by which we are in danger to be drawn to sin. And in this respect he hath promised, that if we *resist the Devil, he will flee from us*, Jam. iv. 7. Therefore our duty is first, to pray earnestly for God's Grace to enable us to overcome the temptation; and secondly, to set ourselves manfully to combat with it; not yielding or giving consent to it in the least degree: And whilst we do this, we are confidently to rest upon God, that his grace will be

Trust.

In all spiritual Danger.

be sufficient for us, that he will either remove the temptation, or strengthen us to withstand it.

LI. Secondly, in all outward and temporal Dangers we are to rest upon him, as knowing that he is able to deliver us, and that he will do so, if he sees it best for us, and if we be such, to whom he hath promised his protection, that is, such as truly fear him. To this purpose we have many promises in Scripture, *Psal.* xxxiv. 7. *The Angel of the Lord tarrieth round about them that fear him, and delivereth them:* And Psal. xxxiv. 20. *The Lord delivereth the souls of his Servants, and all they that put their trust in him shall not be destitute;* and divers the like.

In all temporal.

And also we have many examples, as that of the three Children in the furnace, *Dan.* iii. that of *Daniel* in the lion's den, *Dan.* vi. and many others; all which serve to teach us this one lesson, That if we go on conscionably in performing our duty, we need not be dismayed for any thing that can befal us: for the *God whom* we serve *is able to deliver us.*

LII. Therefore in all dangers we are first humbly to pray for his aid, and then to rest ourselves cheerfully on him: assuring ourselves that he will give such an issue, as shall be most for our good. But above all things, we must be sure to fix our dependence wholly on him, and not to rely on the creatures for help; much less must we seek to deliver ourselves by any unlawful means, that is, by the committing of any sin; for that is like *Saul,* 1 *Sam.* xxviii. 7. *to go to the witch,*

Not seek to deliver ourselves by any sin.

witch, that is, to the Devil, for help; such courses do commonly deceive our hopes at the present, and instead of delivering us out of our straits, plunge us in greater; and those much more uncomfortable ones; because then we want that which is the only support, God's favour and aid, which we certainly forfeit, when we thus seek to rescue ourselves by any sinful means. But supposing we could by such a way certainly free ourselves from the present danger: yet, alas! we are far from having gained safety by it; we have only removed the danger from that which was less considerable, and brought it upon the most precious part of us, our souls; like an unskilful physician, that to remove a pain from the finger, strikes it to the heart: we are therefore grossly mistaken, when we think we have played the good husband in saving our liberties or estates, or lives themselves, by a Sin; we have not saved them, but madly over-bought them, laid out our very souls on them; and Christ tells us how little we shall gain by such bargains, *Matt.* xvi. 26. *What is a man profited, if he shall gain the whole world, and lose his own soul?* Let us therefore resolve never to value any thing we can possess in this world at so high a rate, as to keep it at the price of the least sin: But whenever things are driven to such an issue, that we must either part with some, perhaps all our worldly possessions, nay, life itself, or else commit sin, let us then remember, that this is the season for us to perform that great and excellent duty of *taking up the cross*, which we can never so properly do as in this case: for our bear-

bearing of that, which we have no possible way of avoiding, can at most be said to be but the carrying of the cross; but then only can we be said to take it up, when having a means of escaping it by a sin, we rather chuse to endure the cross than commit the sin, for then it is not laid on us by any unavoidable necessity, but we willingly chuse it; and this is highly acceptable with God; yea, withal so strictly required by him, that if we fail of performing it, when we are put to trial, we are not to be accounted followers of Christ; for so himself hath expressly told us, *Matt.* xvi. 24. *If any man will come after me, let him deny himself, and take up his cross and follow me;* and so again, *Mark* viii. 34. It were therefore a good point of spiritual wisdom for us, sometimes by some lower degrees of self-denial, to fit ourselves for this greater when we shall be called to it. We know he that expects to run a race, will before-hand be often breathing himself, that he may not be foiled when he comes to run for the prize: In like manner, it will be fit for us sometimes to abridge ourselves somewhat of our lawful pleasure, or ease, or profit, so that we may get such a mastery over ourselves, as to be able to renounce all, when our obedience to God requires it.

In all Wants spiritual.

LIII. And as we are thus to trust on God for deliverance from dangers, so are we likewise for supply of our Wants, and those again are either spiritual or temporal: Our spiritual Want is that of his grace to enable us to serve him, without which we can do nothing: And for this we are to depend on him, provided we

we neglect not the means, which are prayer, and a careful using of what he hath already bestowed on us: For then we have his promise for it, *He will give the Holy Spirit to them that ask it*, Luke xi. 13. and *unto him that hath shall be given*, Matt. xxv. 29. that is, *to him that hath made a good use of that grace he hath already, God will give more.* We are not therefore to affright ourselves with the difficulty of those things God requires of us, but remember he commands nothing, which he will not enable us to perform, if we be not wanting to ourselves. And therefore let us sincerely do our parts, and confidently assure ourselves God will not fail of his.

LIV. But we have likewise temporal and bodily wants; and for the supply of them we are likewise to rely on him. *Temporal Wants.* And for this also we want no promises, supposing us to be of the number of them to whom they are made, that is, God's faithful servants: *They that fear the Lord lack nothing*, Ps. xxxiv. 9. and ver. 10. *They that seek the Lord shall want no manner of thing that is good:* again, *Ps.* xxxiii. 18, 19, *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine.* Examples also we have of this, as we may see in the case of *Elijah*, and the *poor Widow*, 1 *Kings* xvii. and many others.

LV. We are therefore to look up to him for the provision of all things necessary for us, according to that of the *Psalmist, the eyes of all wait upon thee, O Lord, and thou givest them their*

their meat in due season. And our Saviour hath taught us to pray for our *daily Bread;* thereby teaching us, that we are to live in continual dependance upon God for it. Yet I mean, not by this, that we should so expect it from God, as to give up ourselves to idleness, and expect to be fed by miracles: No, our honest industry and labour is the means by which God ordinarily gives us the necessaries of this life; and therefore we must by no means neglect that: *He that will not labour, let him not eat,* says the Apostle, 2 *Thes.* iii. 10. and we may believe God will pronounce the same sentence, and suffer the slothful person to want even necessary food. But when we have faithfully used our own endeavour, then we must also look up to God for his blessing on it, without which it can never prosper to us. And having done thus, we may comfortably rest ourselves on his providence, for such a measure of these outward things, as he sees fittest for us.

LVI. But if our condition be such, that we are not able to labour, and have no other means of bringing in the necessaries of life to ourselves, yet even then we are cheerfully to rest upon God, believing that he who feeds the ravens, will, by some means or other, though we know not what, provide for us, so long as he pleases we shall continue in this world; and never in any case torment ourselves with carking and distrustful thoughts, but as the Apostle, 1 *Pet.* v. 7. *Cast all our care upon him that careth for us.*

LVII. This is earnestly prest by our Saviour, *Matt.* vi. where he abundantly shews the folly of this

this sin of distrust. The place is a most excellent one, and therefore I shall set it down at large, ver. 25. *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, neither for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them.—Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even* Solomon *in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little Faith? Therefore take no thought, saying what shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and then all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof.* I might add many other Texts to this purpose; but this is so full and convincing, that I suppose it needless.

LVIII. All therefore that I shall say more concerning this duty is, to put you in mind of the great Benefits of it; as trust, that by this trusting upon God *The Benefits of trusting in God.*

you engage and bind him to provide for you. Men, you know, think themselves highly concerned not to fail those that depend and trust upon them; and certainly God doth so much more. But then, secondly, there is a great deal of ease and quiet in the practice of this duty; it delivers us from all those carkings and immoderate cares, which disquiet our minds, break our sleep, and gnaw even our very heart. I doubt not but those that have felt them, need not be told they are uneasy; but then, methinks, that uneasiness should make us forward to embrace the means for the removing of them, and so we see it too often doth in unlawful ones; men will cheat, and steal, and lye, and do any thing to deliver themselves from the fear of want; but, alas! they commonly prove but deceitful remedies: they bring God's curse on us, and so are more likely to betray us to want, than to keep us from it. But if you desire a certain and unfailing cure for cares, take this of relying upon God.

LIX. For what should cause that man to fear want that knows he hath one that cares for him, who is All-sufficient, and will not suffer him to want what is fit for him? If a poor man had but a faithful promise from a wealthy person, that he would never suffer him to want, it is sure he would be highly cheered with it, and would not then think fit to be as carking as he was before: And yet a man's promise may fail us; he may either grow poor and not be able, or he may prove false, and not be willing, to make good his word. But we know God is subject neither

neither to impoverishing nor deceit; and therefore how vile an injury do we offer to him, if we dare not trust as much upon his promise, as we would that of a man? Yea, and how great a mischief do we do ourselves, by loading our minds with a multitude of vexatious and tormenting cares, when we may so securely *cast our burthen upon God;* I conclude this in the words of the Apostle, *Phil.* iv. 6. *Be careful for nothing; but in every thing by Prayer and Supplication, with thanksgiving, let your requests be made known unto God.*

SUNDAY II.

Of Humility; of Submission to God's Will in respect of Obedience; of Patience in all Sorts of Sufferings; and of Honour due to God in several Ways, in his House, Possessions, his Day, Word, Sacraments, &c.

SECT. I. A SIXTH Duty to God is HUMILITY; that is, such a sense of our own Meanness and his excellency, as may work in us lowly and unfeigned Submission to him: This Submission is two-fold; first, to his Will: secondly, to his Wisdom. *Humility.*

II. The Submission to his Will is also of two sorts; the Submission either of Obedience or Patience: that of Obedience, is our ready yielding ourselves up to do his Will; so that when *Submission to God's Will, in respect of Obedience.*

God hath by his command made known to us what his pleasure is, cheerfully and readily to set about it. To enable us to do this, Humility is exceeding necessary; for a proud person is, of all others, the unaptest to obey; and we see men never pay an Obedience, but where they acknowledge the person commanding to be some way above them, and so it is here: If we be not thoroughly persuaded that God is infinitely above us, that we are vileness and nothing in comparison of him, we shall never pay our due obedience.

III. Therefore, if you ever mean to obey entirely (as you must, if ever you mean to be saved) get your hearts possest with the sense of that great unspeakable distance that is between God and you. Consider him as he is, a God of infinite Majesty and Glory, and we poor worms of the earth: He infinite in power, able to do all things, and we able to do nothing, not so much as to make one *hair white or black*, as our Saviour speaks, *Matt.* v. 36. He of infinite purity and holiness, and we polluted and defiled, wallowing in all kind of sin and uncleanness: He unchangeable and constant, and we subject to change and alteration every minute of our lives: He eternal and immortal, and we frail mortals, that whenever *he taketh away our breath, we die, and are turned again to our dust*, Psal. civ. 29. Consider all this, I say, and you cannot but acknowledge a wide difference between God and man; and therefore may well cry out with *Job*, after he had approached so near to God, as to discern somewhat of his excellency,

The great Distance between God and us.

Job

Job. xlii. 5, 6. *Now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes.*

iv. And even when this Humility hath brought us to Obedience, it is not then to be cast off, as if we had no farther use of it; for there is still great use, nay, necessity of it, to keep us from any high conceit of our performances; which if we once entertain, it will blast the best of them, and make them utterly unacceptable to God; like the strictness of the *Pharisee*, which when once he came to boast of, the Publican was preferred before him, *Luke* xviii. The best of our works are so full of infirmity and pollution, that if we compare them with that perfection and purity which is in God, we may truly say with the Prophet, *All our righteousnesses are as filthy rags*, Isa. lxiv. 6. and therefore to pride ourselves in them is the same madness, that it would be in a beggar to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviour's precept in this matter must always be remembered, *Luke* xvii. 10. *When you have done all those things which are commanded you, say, We are unprofitable servants.* If, when we have done all, we must give ourselves no better a title, what are we then to esteem ourselves, that are so far from doing any considerable part of what we are commanded? Surely that worser name of *slothful and wicked servant*, Matt. xxv. 26. we have no reason to think too bad for us. *The Unworthiness of our best Works.*

v. A second sort of Submission to his will is that of patience: This stands in suffering his will, as that of obe- *Submission in respect of Patience.*

dience did in acting it, and is nothing else, but a willing and quiet yielding to whatever afflictions it pleases God to lay upon us. This the forementioned humility will make easy to us; for when our hearts are thoroughly possessed with that reverence and esteem of God, it will be impossible for us to grudge or murmur at whatever he does. We see an instance of it in old *Eli*, 1 *Sam.* iii. who after he had heard the sad threatenings of God against him, of the destruction of his family, the loss of the priesthood, the cutting off both his sons in one day, which were all of them afflictions of the heaviest kind; yet this one consideration, that it was the Lord, enabled him calmly and quietly to yield to them, saying, *Let him do what seemeth him good*, Verse 18. The same effect it had on *David* in his sufferings, *Psalm* xxxix. 9. *I was dumb, I opened not my mouth, because thou didst it.* God's doing it silenced all murmurings and grumblings in him. And so must it do in us, in all our afflictions, if we will indeed approve our humility to God.

VI. For surely you will not think that child hath due humility to his parent, or that servant to his master, that when they are corrected, shall fly in the father's or master's face. But this do we, whenever we grudge and repine at that which God lays upon us. But besides the want of humility in our so doing, there is also a great want of Justice in it; for God hath, as we are his creatures, a right to do with us what he will; and therefore for us to resist that right of his, is the highest injustice that can be. Nay, farther,

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it is also the greatest folly in the world; for it is only our good that God aims at in afflicting us; that heavenly Father is not like our earthly ones, who sometimes correct their children only to satisfy their own angry humour, not to do them good. But this is subject to no such frailties; *He doth not afflict willingly, nor grieve the children of men*, Lam. iii. 33. They are our sins, which do not only give him just cause, but even force and necessitate him to punish us: He carries to us the bowels and affections of the tenderest Father. Now when a father sees his child stubborn and rebellious, and running on in a course that will certainly undo him, what greater act of fatherly kindness can he do, than chasten and correct him, to see if by that means he may amend him? Nay, indeed, he could not be said to have true kindness to him, if he should not. And thus it is with God, when he sees us run on in sin; either he must leave off to love us, and so leave us to ourselves to take our own course, and that is the heaviest curse that can befal any man; or else, if he continue to love us, he must correct and punish us, to bring us to amendment: Therefore whenever he strikes, we are, in all reason, not only patiently to lie under his rod, but (as I may say) kiss it also; that is, be very thankful to him that he is pleased not to *give us over to our own hearts lusts*, Psal. lxxxi. 12. but still continues his care of us; sends afflictions as so many messengers to call us home to himself. You see then how gross a folly it is to murmur at those stripes which are meant so

Thankfulness for God's Corrections.

graciously: It is like that of a froward patient, which reproaches and reviles the Physician that comes to cure him; and if such a one be left to die of his disease, every one knows whom he is to thank for it.

VII. But it is not only quietness, no, nor thankfulness neither under afflictions that is the full of our duty in this matter: We must have Fruitfulness also, or all the rest will stand us in no stead. By fruitfulness I mean the bringing forth that which the afflictions were sent to work in us, *viz.* the amendment of our lives. To which purpose, in time of affliction, it is very necessary for us to call ourselves to an account, to examine our hearts and lives, and search diligently what sins lie upon us, which provoked God thus to smite us: and whatsoever we find ourselves guilty of, humbly to confess to God, and immediately to forsake for the rest of our time.

Fruitfulness under them.

VIII. All I shall add concerning this duty of Patience, is, that we are as much bound to it in one sort of Sufferings, as another; whether our sufferings be so immediately from God's hand, that no creature hath any thing to do in it, as sickness, or the like; or whether it be such, wherein men are the instruments of afflicting us. For it is most sure, when any man doth us hurt, he could not do it without God's permission and sufferance; and God may as well make them the instruments of punishing us, as do it more directly by himself: And it is but a counterfeit patience, that pretends to submit to God, and yet can bear nothing

In all Sorts of Sufferings.

thing from men. We see holy *Job*, who is set forth to us as a pattern of true patience, made no such difference in his afflictions; he took the loss of his cattle which the *Chaldeans* and *Sabeans* robbed him of, with the very same meekness with which he did that which was consumed by fire from heaven. When therefore we suffer any thing from men, be it never so unjustly in respect to them, we are yet to confess it is most just in respect of God: and therefore, instead of looking upon them with rage and revenge, as the common custom of the world is, we are, to look up to God: acknowledge his justice in the affliction, begging his pardon most earnestly for those sins which have provoked him to send it, and patiently and thankfully bear it, till he shall see fit to remove it; still saying with *Job*, *Blessed be the name of the Lord.*

IX. But I told you Humility contained in it a submission, not only to his Will, but also to his Wisdom; that is, to acknowledge him infinitely wise, and therefore, that whatever he doth, is best and fittest to be done. And this we are to confess both in his Commands, and in his disposing and ordering of things. *Submission to God's Wisdom.* *In his Commands.* First, whatsoever he commands us either to believe or do, we are to submit to his wisdom in both; to believe whatsoever he bids us believe, how impossible soever it seems to our shallow understandings; and to do whatever he commands us to do, how contrary soever it be to our fleshly reason or humour; and in both to conclude, that his Commands are most fit and reasonable, however they may appear to us.

x. Secondly, We are to submit to his Wis-
In his Dis-posals. dom, in respect of his disposal and ordering of things; to acknowledge he disposes all things most wisely; and that not only in what concerns the world in general, but also in what concerns every one of us in particular: So that in what condition soever he puts us, we are to assure ourselves it is that which is best for us, since he chuses it for us who cannot err. And therefore never to have impatient desires of any thing in this world, but to leave it to God to fit us with such an estate and condition, as he sees best for us, and there let us quietly and contentedly rest; yea, though it be such, as of all others we should have least wished for ourselves. And this surely cannot but appear very reasonable to any that hath humility; for that having taught him, that God is infinitely wise, and he very foolish, he can never doubt but that it is much more for his good, that God should chuse for him, than he for himself; even as it is much more for the child's good, to have the parent chuse for it, than to be left to those silly choices it would make for itself: For how many times would it cut and burn, and mischief itself, if it might have every thing it desires? And such children are we; we many times eagerly desire those things which would undo us, if we had them. Thus many times we wish for wealth, and honour, and beauty, and the like; when, if we had them, they would only prove snares to us, we should be drawn into sin by them: and this God, who knows all things, sees, though we do not; and there-

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fore often denies us those things which he sees will tend to our mischief; and it is his abundant mercy that he doth so. Let us therefore, where ever we are disappointed of any of our aims and wishes, not only patiently, but joyfully submit to it, as knowing that it is certainly best for us, it being chosen by the unerring Wisdom of our heavenly Father.

XI. A seventh Duty to God is HONOUR; that is, the paying him such a reverence and respect, as belongs to so great a Majesty. And this is either inward or outward: The inward is the exalting him in our hearts, having always the highest and most excellent esteem of him. The outward is the manifesting and shewing forth that inward; and that is the first general in the whole course of our lives, the living like men that do indeed carry that high esteem of God. Now you know, if we bear any special reverence but to a man, we will be careful not to do any foul or base thing in his presence; and so, if we do indeed honour God, we shall abhor to do any unworthy thing in his sight. But God sees all things, and therefore there is no way to shun the doing it in his sight, if we do it at all; therefore, if we do thus reverence him, we must never at any time do any sinful thing. *Honour.*

XII. But besides this general way of honouring God, there are many particular acts by which we may honour him; and these acts are diverse, according to the several particulars about which they are exercised: for we are to pay this honour not only imme- *Several ways of honouring God.*

diately to himself, but also by a due estimation and account of all those things that nearly relate or belong to him. Those are especially six; first, his House; secondly, his Revenue or Income (as I may say;) thirdly, his Day; fourthly, his Word; fifthly, his Sacraments; and sixthly, his Name: And every one of these is to have some degree of our reverence and esteem.

XIII. First, his House, that is, the Church; which being the place set apart for his public Worship, we are to look on it, though not as holy in respect of itself, yet in respect to its use, and therefore must not profane it, by employing it to uses of our own. This Christ hath taught us by that act of his, *Matt.* xxi. 12. in driving the buyers and sellers out of the Temple, saying, *My House is called the House of Prayer:* And again, *John.* ii. 16. *Make not my Father's House, an House of merchandize.* By which it is clear, Churches are to be used only for the service of God; and we are to make that the only end of our coming thither, and not to come to Church as to a market to make bargains, or dispatch business with our neighbours, as is too common among many. But whenever thou enterest the Church, remember that it is the house of God, a place where he is in an especial manner present, and therefore take the counsel of the wise man, *Eccl.* v. 1. and *keep thy foot when thou goest into the house of God*; that is, behave thyself with that godly awe and reverence, which belongs to that great Majesty thou art before: Remember that thy business there, is to converse with God; and there-

In his house.

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fore shut out all thoughts of the world, even of thy most lawful business, which though they be allowable at another time, are here sinful. How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the treason of *Judas*, who pretended indeed to come and kiss his master, but brought with him a band of soldiers to apprehend him, *Matt.* xxvi. We make a shew in our coming to Church of serving and worshipping God; but we bring with us a train of his enemies to provoke and despite him. This is a wickedness that may outvie the profaneness of these days, in turning churches into stables; for sinful and polluted thoughts are much the worst sort of beasts.

XIV. The second thing to which respect belongs, is his revenue or income; that is, whatsoever is his peculiar possession, set apart for the maintenance of those that attend his service: Those were the priests in time of the law, and ministers of the Gospel now with us. And whatever is thus set apart, we must look on with such respect, as not to dare to turn it to any other use. Of this sort, some are the free-will offerings of men, who have sometimes of their own accord given some of their goods or land to this holy use; and whatsoever is so given, can neither by the person that gave, nor any other be taken away, without that great sin of Sacrilege. *His Possessions.*

XV. But besides these, there was among the *Jews*, and hath always been in all Christian nations, something allotted by the law of the nation, for the support and maintenance of those that

that attend the service of God. And it is but just and necessary it should be so, that those, who, by undertaking that calling, are taken off from the ways of gaining a livelihood in the world, should be provided for by them whose souls they watch over: And therefore it is most reasonable, which the Apostle urges in this matter, 1 *Cor.* ix. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* that is, it is most unreasonable for men to grudge the bestowing a few carnal things, the outward necessaries of this temporal life, on them, from whom they receive spiritual things, even instruction and assistance towards the obtaining of an eternal life.

The great sin of Sacrilege.

XVI. Now whatsoever is thus appointed for this use, may by no means be employed to any other: And therefore those tithes, which are here by law allotted for the maintenance of the ministry, must by no means be kept back, nor any tricks or shifts used to avoid the payment, either in whole or in part. For first, it is certain, that it is as truly theft, as any other robbery can be; Ministers having right to their tithes by the same law, which gives any other man right to his estate. But then, secondly, it is another manner of robbery than we think of; it is a robbing of God, whose service they were given to maintain: And that you may not doubt the truth of this, it is no more than God himself hath said of it, *Mal.* iii. 8. *Will a man rob God: Yet ye have robbed me: Yet ye say, Wherein have we robbed thee? In tithes and offerings.* Here it is most plain, that in

in God's account the with-holding tithes is a robbing of him. And if you please, you may in the next verse see what the gain of this robbery amounts to; *Ye are cursed with a curse.* A curse is all is gotten by it; and common experience shews us, that God's vengeance doth in a remarkable manner pursue this sin of Sacrilege, whether it be that of with-holding tithes, or the other of seizing on those possessions which have been voluntarily consecrated to God. Men think to enrich themselves by it, but it usually proves directly contrary; this unlawful gain becomes such a canker in the estate, as often eats out even that we had a just title to: And therefore, if you love (I will not say your souls, but) your estates, preserve them from that danger, by a strict care never to meddle with any thing set apart for God.

The Punishment of it.

XVII. A third thing, wherein we are to express our reverence to God, is, the hallowing of the Times set apart for his Service: He who hath given all our Time, requires some part of it to be paid back again, as a rent or tribute of the whole. Thus the *Jews* kept holy the seventh day, and we Christians the *Sunday*, or Lord's-day: The *Jews* were in their Sabbath especially to remember the Creation of the world, and we in ours, the Resurrection of Christ, by which a way is made for us into that better world we expect hereafter. Now this day, thus set apart, is to be employed in the Worship and Service of God; and that first more solemnly and publicly in the congregation, from which

The times for his service.

Lord's Day.

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no man must then absent himself without a just cause: And, secondly, privately at home; in praying with, and instructing our families; or else in the yet more private duties of the closet, a man's own private prayers, reading, meditation, and the like.

And that we may be at leisure for these, a rest from all worldly business is commanded; therefore let no man think, that a bare rest from labour is all that is required of him on the Lord's-Day; but the time which he saves from the works of his calling, he is to lay out on those spiritual duties: For the Lord's Day was never ordained to give us a pretence for idleness, but only to change our employment from worldly to heavenly; much less was it meant, that by our rest from our callings, we should have more time free to bestow upon our sins, as too many do, who are more constant on that day at the alehouse, than the church. But this rest was commanded, first, to shadow out to us that rest from sin, which we are bound to all the days of our lives; and secondly, to take us off from our worldly business, and to give us time to attend the service of God, and the need of our souls.

XVIII. And surely, if we rightly consider it, it is a very great benefit to us, that there is such a set time thus weekly returning for that purpose. We are very intent and busy upon the world; and if there were not some such time appointed to our hands, it is to be doubted we should hardly allot any ourselves: And then what a starved condition must these poor souls of ours be in, that shall never be afforded a meal?

meal? Whereas now there is a constant diet provided for them; every Sunday, if we will conscionably employ it, may be a Festival-day to them, may bring them in such spiritual-food, as may nourish them to eternal life. We are not to look on this day with grudging, like those in *Amos* viii. 5. who ask, *When will the Sabbath be gone, that we may set forth wheat?* as if that time were utterly lost, which were taken from our worldly business: But we are to consider it, as the gainfulest, as the joyfulest day of the week; a day of harvest, wherein we are to lay up in store for the whole week, nay, for our whole lives.

XIX. But besides this of the weekly Lord's-Day, there are other times, which the Church hath set apart for the remembrance of some special mercies of God, such as the Birth and Resurrection of Christ, the Descent of the Holy Ghost, and the like: And these days we are to keep in that manner, which the Church hath ordered, to wit, in the solemn worship of God, and in particular, thanksgiving for that special blessing we then remember. And surely whoever is truly thankful for those rich mercies, cannot think it too much to set apart some few days in a year for that purpose. *The Feasts of the Church.*

But then we are to look that our feasts be truly spiritual, by employing the day thus holily, and not make it an occasion of intemperance and disorder, as too many do, who consider nothing in *Christmas*, and other good times, but the good cheer and jollity of them: For that is doing despite instead of honour to Christ,

Christ, who came to bring all purity and soberness into the world; and therefore must not have that coming of his remembered in any other manner.

XX. Other days there are also set apart in memory of the Apostles, and other Saints, wherein we are to give hearty thanks to God for his graces in them; particularly, that they were made instruments of revealing to us *Christ Jesus*, and the way of salvation, as you know the Apostles were by their preaching throughout the world. And then farther, we are to meditate on those examples of holy life they have given us, and stir up ourselves to the imitation thereof. And whoever does uprightly set himself to make these uses of these several holy-days, will have cause, by the benefit he shall find from them, to thank, and not to blame the Church for ordering them.

XXI. Another sort of days there are, which we are likewise to observe; and those are days of Fasting and Humiliation: And whatever of this kind the Church enjoins, whether constantly at set times of the year, or upon any special and more sudden occasion, we are to observe in such manner as she directs; that is, not only by a bare abstaining from Meat, which is only the Body's punishment, but in afflicting our Souls, humbling them deeply before God, in a hearty confessing and bewailing of our own and the nation's sins, and earnest prayer for God's pardon and forgiveness, and for the turning away of those judgments, which those sins have called for: But above all, *in turning ourselves*

The Fasts.

ourselves from our sins, loosing the bands of wickedness, as *Isaiah* speaks, Chap. lviii. 6. and exercising ourselves in works of mercy, *dealing out bread to the hungry*, and the like, as it there follows.

XXII. Fourthly, we are to express our reverence to God by honouring his Word; and this we must certainly do, if we do indeed hõnour him; there being no surer sign of our despising any person, than the setting light by what he says to us: As on the contrary, if we value one, every word he speaks will be of no weight with us. Now this Word of God is expressly contained in the Holy Scriptures, the Old and New Testament, where he speaks to us, to shew us his will, and our duty. And therefore to this word of his we are to bear a wonderful respect, to look upon it as the rule by which we must frame all the actions of our life: and to that end to study it much, to read in it as often as we can; if it may be, never to let a day pass us without reading, or hearing some part of it read.

God's Word.

The Holy Scriptures.

XXIII. But then that is not all: We must not only read, but we must mark what we read; we must diligently observe what duties there are, which God commands us to perform; what faults they are, which God there charges us not to commit, together with the rewards promised to the one, and the punishments threatened to the other. When we have thus marked, we must lay them up in our memory, not so loosely and carelessly, that they shall presently drop out again:

again: But we must so fasten them there, by often thinking and meditating on them, that we may have them ready for our use. Now that use is the directing of our lives: and therefore whenever we are tempted to the committing of any evil, we are then to call to mind, This is the thing which in such a Scripture is forbidden by God, and all his vengeances threatened against it: And so in like manner, when any opportunity is offered us of doing good to remember, This is the duty which I was exhorted to, in such a Scripture, and such glorious rewards promised to the doing of it: And by these considerations strengthen ourselves for resistance of the evil, and performance of the good.

XXIV. But besides this of the written Word, it hath pleased God to provide yet farther for our instruction by his ministers, whose office it is to teach us God's Will, not by saying any thing contrary to the written Word (for whatsoever is so, can never be God's will) but by explaining it, and making it easier to our understandings, and then applying it to our particular occasions, and exhorting and stirring us up to the practice of it: All which is the end at which first their catechizing, and then their preaching aimeth. And to this we are to bear also a due respect, by giving diligent heed thereto, not only being present at catechizings and sermons, and neither sleep out the time, or think of somewhat else, but carefully marking what is said to us. And surely, if we did but rightly consider how much it concerns us, we should conclude it very reasonable for us to do so.

XXV.

xxv. For first, as to that of Catechizing, it is the laying the foundation upon which all Christian practice must be built; for that is the teaching us our duty, without which it is impossible for us to perform it. And though it is true, that the Scriptures are the fountains from whence this knowledge of duty must be fetched, yet there are many, who are not able to draw it from this fountain themselves, and therefore it is absolutely necessary it should be thus brought to them by others. *Catechizing.*

xxvi. This catechizing is generally looked on as a thing belonging only to youth; and so indeed it ought, not because the oldest are not to learn, if they be ignorant, but because all children should be so instructed, that it should be impossible for them to be ignorant when they come to years. And it nearly concerns every parent as they will free themselves from the guilt of their children's eternal undoing, that they be careful to see them instructed in all necessary things: To which purpose it will be fit early to teach them some short Catechism; of which sort none so fit as the Church Catechism. Yet are they not to rest on these endeavours of their own, but also to call in the Minister's help, that they build them up farther in Christian knowledge.

xxvii. But, alas! it is too sure, that parents have very much neglected this duty; and by that means it is that such multitudes of men and women, that are called Christians, know no more of Christ, or any thing that concerns their own souls, than the merest Heathen.

xxviii. But although it were their parents fault

fault that they were not instructed when they were young, yet it is now their own, if they remain still ignorant: And it is sure it will be their own ruin and misery, if they wilfully continue so. Therefore, whoever he be, of what age or condition soever, that is in this ignorant estate, or in any such degree of it, that he wants any part of necessary saving knowledge; let him as he loves his soul, as ever he would escape eternal damnation, seek out for instruction, and let no fear of shame keep any from it. For, first, it is certain the shame belongs only to the wilful continuing in ignorance, to which the desire of learning is directly contrary; and is so far from a shameful, that it is a most commendable thing, and will be sure to be so accounted by all wise and good men. But, secondly, suppose some profane senseless people should deride it, yet sure that shame were in all reason to be undergone joyfully, rather than venture on that confusion of face, which will at the day of judgment befal those, who, to avoid a little false shame amongst men, have gone on in a wilful ignorance of their duty; which ignorance will be so far from excusing any sins they shall commit, that it adds one great and heavy sin to all the rest, even the despising that knowledge which is offered to them. How heinous a sin that is, you may learn in the first chapter of the *Proverbs*, where *hating knowledge*, ver. 29. is said to be the thing that draws down those sad vengeances forementioned, even God's forsaking men, laughing at their calamity, instead of helping them: Which is of all other conditions

tions in the world, the most miserable; and surely they are madly desperate, that will run themselves into it.

xxix. As for those, who have already this foundation laid by the knowledge of the grounds of the Christian Religion, there is yet for them a farther help provided by Preaching, and it is no more than needs: for God knows, those that understand their duty well enough, are too apt to forget it; nay, sometimes by the violence of their own lusts, to transgress it, even when they do remember it: And therefore it is very useful we should be often put in mind of it, to prevent our forgetting, and also often exhorted and assisted to withstand those lusts, which draw us to those transgressions. And to these purposes Preaching is intended, first to warn us to be upon our guard against our spiritual enemy, and then to furnish us with weapons for the fight; that is, such means and helps as may best enable us to beat off temptations, and get the victory over them. *Preaching.*

xxx. Since therefore this is the end of Preaching, we must not think we have done our duty, when we have heard a sermon, though never so attentively: but we must lay up in our hearts those instructions and advices we there meet with, and use them faithfully to that end of overcoming our sins. Therefore whenever thou comest to the physician of thy soul, do as thou wouldest with the physician of thy body; thou comest to him not only to hear him talk, and tell thee what will cure thee, but also to do according to his directions: And if thou dost

not

not so here, thou art as vain as he that expects a bare receipt from his doctor should cure him, though he never make use of it: Nay, thou art much more vain and ridiculous; for that though it do him no good, will do him no harm; he shall never be the worse for having been taught a medicine, though he use it not: But in these spiritual receipts it is otherwise; if we use them not to our good, they will do us a great deal of harm: they will rise up in judgment against us, and make our condemnation so much the heavier. Beware therefore not to bring that danger upon thyself; but when thou hast heard a sermon, consider with thyself what directions there were in it, for enabling thee to eschew evil, or to do good. And if there were any thing especially concerned thine own bosom sin, lay that close to thy heart, and all the week after make it matter of meditation; think of it, even whilst thou art at thy work, if thou wantest other time; and not only think of it, but set to the practice of it, do what thou wert advised to, for the subduing sins, and quickening grace in thee. Finally, look carefully to practise the counsel of the Apostle, *James* i. 22. *Be ye doers of the Word, and not hearers only, deceiving your own selves.* To hope for good from the Word, without doing it, is, it seems, nothing but a deceiving ourselves: Let us never therefore measure our godliness by the number of sermons which we hear, as if the hearing many were the certain mark of a good Christian; but by the store of fruit we bring forth by them, without which all our hearing will serve but to bring us

us into that heavier portion of stripes, which belongs to him that *knows his Master's Will, and does it not*, Luke xii. 47. But this reverence, which is due to preaching, we must not pay to all that is now-a-days called so; for God knows, there are many *false prophets gone out into the world*, as the Apostle speaks, 1 *John* iv. 1. And now, if ever, is that advice of his necessary, *To try the spirits whether they be of God*. But what I have said, I mean only of the preaching of those, who, first, have a lawful calling to the office; and secondly, frame their doctrine according to the right rule, the written Word of God. But if any man say, he is not able to judge whether the doctrine be according to the Word, or no, let him at least try it by the common known rules of duty, which he doth understand: and if he find it a doctrine giving men liberty to commit those things which are by all acknowledged sins, such as rebellion, injustice, unmercifulness, uncleanness, or the like, he may conclude it is utterly contrary to God and his word; and then abhorrence, and not reverence, belongs to it.

XXXI. Fifthly, we are to express our honouring of God by reverencing his Sacraments: These are two, Baptism, and the Supper of the Lord. And this we are to do, first, by our high esteem of them: secondly, by our reverent usage of them: we are first to prize them at a high rate, looking on them as the instruments of bringing to us the greatest blessings we can receive. The first of them, Baptism, that enters us into covenant with God, makes us members of Christ, and so gives *The Sacraments.*

us right to all those precious benefits, that flow from him, to wit, pardon of sins, sanctifying grace, and heaven itself, on condition we perform our parts of the covenant. And as for the Lord's supper, that is not only a sign and remembrance of Christ, and his Death, but it is actually the giving Christ and all the fruits of his death, to every worthy receiver: and therefore there is a most high estimation and value due to each of them.

Of Baptism.

XXXII. And not only so, but, in the second place, we must shew our reverence in our usage of them; and that, first, Before; secondly, At: thirdly, After the time of receiving them. It is true, that the Sacrament of Baptism being now administered to us when we are infants, it is not to be expected of us, that we should in our own persons do any thing, either before or at the time of receiving it: Those performances were strictly required of all persons, who were baptized when they were of years. But for us, it suffices to give us this right to Baptism, that we are born within the pale of the Church, that is, of Christian parents; and all that is required at that time, is what we can only perform by others, they in our stead promising, that when we come to years, we will perform our parts of the covenant. But by how much the less we are then able to do so much, the greater bond lies on us to perform those after-duties required of us, by which we are to supply the want of the former.

The Vow of Baptism.

XXXIII. Now if you would know what those duties are, look over those promises, which your god-fathers and god-mothers

thers then made in your name, and you may then learn them. I cannot give you them in a better form than that of our Church's Catechism, which tells us, *That our god-fathers and god-mothers did promise and vow three things in our names;* first, *that we should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.* Where by the Devil is meant, first, the worshipping of all false gods, which is indeed but worshipping the Devil; a sin, which at the time of Christ's coming into the world, was very common, most part of mankind then living in that vile idolatry. And therefore, when Baptism was first ordained, it was but needful to make the forsaking of those false gods a principal part of the vow. And though those false worships are now much rarer: yet there was one special part of them, which may be feared to be yet too common among us; and that is all sorts of uncleanness, which though we do not make ceremonies of our religion, as the Heathens did of theirs, yet the committing thereof is a most high provocation in God's eyes, such as drew him to destroy whole *cities with fire and brimstone*, as you may read, *Gen.* xix. nay, *the whole world with water*, Gen. vi. and will not fail to bring down judgments, and strange ones, on any that continue therein: and therefore the forsaking them well deserves to be looked on as an especial part of this promise. Besides this, all dealing with the Devil is here vowed against, whether it be by practising witchcraft ourselves, or consulting with those that do, upon any occa-

sion whatever, as the recovery of our health, our goods, or whatever else; for this is a degree of the former sin, it is the forsaking of the Lord, and setting up the Devil for our God, whilst we go to him in our needs for help.

XXXIV. But we also renounce all the works of the Devil: and those are either in general all those that the Devil tempts us to, or else those particular kinds of sin, which have most of his image on them: that is, those which he himself most practises; such are pride (which brought him from being an angel of light, to the accursed condition he is now in) and lying: he is, as our Saviour saith, *John* viii. 44. *A liar, and the father of it;* and such are also malice and envy, especially killing and destroying of others, for he was a *murderer from the beginning*, John viii. 44. But above all, there is nothing wherein we become so like him, as in tempting and drawing others to sin, which is his whole trade and business; and if we make it any part of ours, we become like that *roaring lion, that goes about seeking whom he may devour*, 1 Pet. v. 8.

XXXV. The second thing we vow to forsake is, the *pomps and vanities of this wicked world.* By the Pomps and Vanities there are several things meant; some of them such as were used by the Heathens in some unlawful sports of theirs, wherein we are not now so much concerned, there being none of them remaining among us; but besides that, there is meant all excess, either in diet, or sports, or apparel, when we keep not those due measures, which either by the general rules of sobriety, or the par-

particular circumstances of our qualities and callings, we are bound to. Next, by the wicked World we may understand, first, the wealth and greatness of the world, which though we do not so totally renounce, that it is unlawful for a Christian to be either rich or great, yet we thus far promise to forsake them, that we will not set our hearts upon them, nor either get or keep them by the least unlawful means. Secondly, by the wicked World we may understand the companies and customs of the world; which, so far as they are wicked, we here renounce; that is, we promise never to be drawn by company to the commission of a sin, but rather to forsake the most delightful company, than to be ensnared by it; nor yet by custom, but rather venture the shame of being thought singular, ridiculous persons, walk as it were in a path by ourselves, than put ourselves into that *broad way that leads to destruction*, by giving ourselves over to any sinful custom, how common soever it be grown. If this part of our Vow were but thoroughly considered, it would arm us against most of the temptations the world offers us; company and custom being the two special instruments by which it works on us.

XXXVI. A third thing we renounce is, *all the sinful lusts of the flesh*; where the flesh is to be understood in that sense, wherein the Scripture often uses it, for the fountain of all disordered affections: For though those unclean desires, which we ordinarily call the lusts of the flesh, are here meant, yet they are not the only things here contained, there being diverse other things

which the Scriptures calls the *works of the flesh*; I cannot better inform you of them, than by setting down the list St *Paul* gives of them, *Gal.* v, 19, 20, 21. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.*' This, with those other descriptions, you will find scattered in several places of Scripture, will shew you, there are many things contained under this part of your Vow; the forsaking all the sinful lusts of the flesh.

XXXVII. The second thing our god-fathers and god-mothers promised for us, was, that we *should believe all the articles of the Christian faith.* These we have summed up together in that which we call the Apostles' Creed: which since we promise to believe, we are supposed also to promise to learn them; and that not only the words, but likewise the plain sense of them: For who can believe what he either never heard of, or knows not any thing of the meaning of it? Now by this believing is meant not only the consenting to the truth of them, but also the living like them that do believe. As for example, our believing that God created us, should make us live in that subjection and obedience to him, which becomes creatures to their Creator; the believing that Christ redeemed us, should make us yield up ourselves to him as his purchase, to be disposed of wholly by him, and employed only in his service. The believing a judg-

judgment to come, should give us care so to walk, that we may not be condemned in it; and our believing the life everlasting, should make us diligent so to employ our short moment of time here, that our everlasting life may be a life of joy, not of misery to us. In this manner, from all the Articles of the Creed we are to draw motives to confirm us in all Christian practice, to which end it is, that our learning and believing of them tends; and therefore without it we are very far from making good this part of our Vow, the *believing all the Articles of the Christian faith,*

XXXVIII. The last part of our Vow is, that *we should keep God's Holy Will and Commandments, and walk in the same all the days of our lives.* Where by *our keeping God's Holy Will and Commandments*, is meant, our doing of all those things, which he hath made known to us to be his will we should perform; wherein he hath given us his holy word to instruct us, and teach us what it is, that he requires of us; and how he expects that we should faithfully do it, without favouring ourselves in the breach of any one of his commands. And then in this entire obedience we must walk *all the days of our lives;* that is, we must go on in a constant course of obeying God; not only fetch some few steps in his ways, but walk in them, and that not for some part of our time, *but all the days of our lives,* never turn out of them, but go on constantly in them, as long as we live in this world.

XXXIX. Having now thus briefly explained to you this Vow made at your BAPTISM, all I

The strict obligations of this Vow of Baptism

shall add concerning it, is only to remember you how nearly you are concerned in the keeping it: And that, first, in respect of justice; secondly, in respect of advantage and benefit. That you are in justice bound to it, I need say no more, but that it is a promise; and, you know, justice requires of every man the keeping of his promise. But then this is of all other promises the most solemn and binding: for it is a Vow, that is, a promise made to God; and therefore we are not only unjust, but forsworn, whenever we break any part of it.

XL. But secondly, we are also highly concerned to keep it, in respect to our own benefit. I told you before, that Baptism entered us into covenant with God; now a covenant is made up of two parts, that is, something promised by the one party, and something by the other of the parties that make the covenant: And if one of them break his part of the covenant, that is perform not what he hath agreed to, he can in no reason look that the other should make good his. And so it is here. God doth indeed promise those benefits before-mentioned, and that is his part of the covenant. But then we also undertake to perform the several things contained in this Vow of Baptism, and that is our part of it: and unless we do indeed perform them, God is not tied to make good his, and so we forfeit all those precious benefits and advantages; we are left in that natural, and miserable estate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now what can be

be the pleasure that any or all sins can afford us, that can make us the least degree of recompence for such a loss, the loss of God's favour and grace here, and the loss of our own souls hereafter? For as our Saviour saith, *Mark* viii. 36. *What shall it profit a man, if he shall gain the whole world, and lose his own soul?* Yet this mad bargain we make, whenever we break any part of this our Vow of Baptism. It therefore most nearly concerns us to consider sadly of it, to remember that every sin we commit, is a direct breach of this our Vow: And therefore when thou art tempted to any sin, seem it never so light, say not of it as *Lot* did of *Zoar*, *Gen.* xix. 20. *Is it not a little one?* But consider, that whatever it is, thou hast in thy Baptism, vowed against it; and when, be it never so little it draws a great one at the heels of it, no less than that of being forsworn, which whoever commits, God hath in the third Commandment pronounced, *He will not hold him guiltless.* And that we may the better keep this Vow, it will be very useful often to repeat to ourselves the several branches of it, that so we may still have it ready in our minds to set against all temptations; and surely it is so excellent a weapon, that if we do not either cast it aside, or use it very negligently, it will enable us, by God's help, to put to flight our spiritual adversary. And this is that reverence we are to pay to this first Sacrament, that of Baptism.

SUNDAY III.

Of the Sacrament of the Lord's Supper; of Preparation before, as Examination; of Repentance, Faith, Obedience; of Duties to be done at the Receiving, and afterwards, &c.

SECT. I. Now follows the reverence due to the Sacrament of the LORD'S SUPPER; and in this I must follow my first division, and set down, first, what is to be done Before; secondly, At; and thirdly, After the time of receiving; for in this Sacrament we cannot be excused from any one of these, though in the former we are.

The Lord's Supper.

II. And first, for that which is to be done Before; St. *Paul* tell us, it is Examination, 1 *Cor.* xi. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.* But before I proceed to the particulars of this Examination, I must in the general tell you, That the special business we have to do in this Sacrament, is to repeat and renew that covenant, we made with God in our Baptism; which we having many ways grievously broken, it pleases God in his great mercy to suffer us to come to the renewing of it in this sacrament; which, if we do in sincerity of heart, he hath promised to accept us, and to give us all those benefits in this, which he was ready to bestow in the other Sacra-

Things to be done before Receiving.

Examination.

ment,

ment, if we had not by our own fault forfeited them. Since then the renewing of our covenant is our business at this time, it follows, that these three things are necessary towards it; first, That we understand what that covenant is; secondly, That we consider what our breaches of it have been; and thirdly, that we resolve upon a strict observance of it for the rest of our life. And the trying ourselves in every one of these particulars, is that Examination which is required of us, before we come to this sacrament.

III. And, first, we are to examine, whether we understand what this covenant is: This is exceeding necessary, as being the foundation of both the other; for it is neither possible to discover our past sins, nor to settle purposes against them for the future without it. Let this therefore be your first business: Try whether you rightly understand what that covenant is which you entered into at your Baptism: what be the mercies promised on God's part, and the duties on your's. And because the covenant made with each of us in Baptism, is only the applying to our particulars the covenant made by God in Christ with all mankind in general, you are to consider whether you understand that: If you do not, you must immediately seek for instruction in it; and till you have means of gaining better, look over what is briefly said in the entrance to this Treatise, concerning the SECOND COVENANT, which is the foundation of that Covenant, which God makes with us in our Baptism. And because you will there find, that obedience to all God's commands is the con-

dition required of us, and is also that which we expressly vow in our Baptism, it is necessary you should likewise know what those commands of God are. Therefore if you find you are ignorant of them, never be at rest, till you have got yourself instructed in them, and have gained such a measure of knowledge, as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this instruction is the only aim of this Book, which the more ignorant thou art, the more earnestly I shall entreat thee diligently to read. And if thou hast heretofore approached to this holy Sacrament in utter ignorance of these necessary things, bewail thy sin in so doing, but presume not to come again, till thou hast, by gaining this necessary knowledge, fitted thyself for it; which thou must hasten to do: For though no man must come to the Sacrament in such ignorance, yet if he wilfully continue in it, that will be no excuse to him for keeping from this holy table.

IV. The second part of our examination is concerning our breaches of this covenant: and here thou will find the use of that knowledge I speak of: For there is no way of discovering what our sins have been; but by trying our actions by that which should be the rule of them, the law of God. When therefore thou settest to this part of examination, remember what are the several branches of thy duty, and then ask thy own heart in every particular, how thou hast performed it. And content not thyself with knowing in general, that thou hast broken God's law, but do thy utmost

Sins.

Several parts.

utmost to discover in what particulars thou hast done so. Recall, as well as thou canst, all the passages of thy life, and in each of them consider what part of that duty hath been transgressed by it. And that not only in the grosser act, but in word also; nay, even in thy most secret thoughts: For though man's laws reaches not to them, yet God's doth: so that whatever he forbids in the act, he forbids likewise in the thoughts and desires, and sees them as clearly as our most publick acts. This particular search is exceeding necessary; for there is no promise of forgiveness of any sin, but only to him that confesseth and forsaketh it. Now to both these it is necessary that we have a distinct and particular knowledge of our Sins: For how can he either confess his Sin, that knows not his guilt of it? or how can he resolve to forsake it, that discerns not himself to have formerly cleaved to it? Therefore we may surely conclude, that this examination is not only useful, but necessary, towards a full and complete repentance: for he that does not take this particular view of his sins, will be likely to repent but by halves, which will never avail him towards his pardon; nothing but an entire forsaking of every evil way, being sufficient for that. But surely of all other times, it concerns us, that when we come to this Sacrament, our repentance be full and complete; and therefore this strict search of our own hearts is then especial necessary. For although it be true, that it is not possible by all our diligence to discover or remember every sin of our whole lives; and though it be also true, that what is

so unavoidably hid from us, may be forgiven without any more particular confession than that of *David,* Psal. xix. 12. *Cleanse thou me from my secret thoughts:* yet this will be no plea for us, if they come to be secret only because we are negligent in searching. Therefore take heed of deceiving thyself in this weighty business, but search thy soul to the bottom, without which it is impossible that the wounds thereof should ever be thoroughly cured.

v. And as you are to inquire thus narrowly concerning the several sorts of sins, so also must you concerning the degrees of them; for there are diverse circumstances which increase and heighten the sin. Of this sort there are many; at first, when we sin against knowledge; that is, when we certainly know such a thing to be a sin, yet for the present pleasure or profit (or whatever other motive) adventure on it. This is by Christ himself adjudged to be a great heightening of the sin; *He that knows his Master's will, and doth it not, shall be beaten with many stripes,* Luke xii. 47. Secondly, when we sin with deliberation; that is, when we do not fall into it of a sudden, ere we are aware, but have time to consider of it; this is another degree of the sin. But thirdly, a yet higher is, when we do it against the resistances and checks of our own conscience; when that at the time tells us, This thing thou oughtest not to do; nay, lays before us the danger, as well as the sin, of it; yet, in spite of these admonitions of conscience, we go on and commit the sin; this is a huge increase of it, such as will raise the least sin

sin in a most high provocation; for it is plain, a sin thus committed must be a wilful one; and then, be the matter of it never so light, it is most heinous in God's eyes. Nay, this is a circumstance of such force, that it may make an indifferent action, that is in itself no sin, become one: For though my conscience should err in telling me such a thing were unlawful, yet so long as I were persuaded, it were a sin for me to do that thing; for in that case my will consents to the doing a thing which I believe to be displeasing to God; and God (who judges us by our wills, not understandings) imputes it to me as a sin, as well as if the thing were in itself unlawful. And therefore surely we may conclude, That my thing which is in itself sinful, is made much more so by being committed against the checks of conscience. A fourth aggravation of a sin is, when it hath been often repeated: For then there is not only the guilt of so many more acts, but every act grows also so much worse, and more inexcusable. We always judge thus in faults committed against ourselves: we can forgive a single injury more easily, than the same when it hath been repeated; and the oftener it hath been so repeated, the more heinous we account it. And so surely it is in faults against God also. Fifthly, the sins which have been committed after vows and resolutions of amendment, are yet more grievous; for that contains also the breaking of those promises. Somewhat of this there is in every wilful sin; because every such is a breach of

of that vow we make at Baptism. But besides that, we have since bound ourselves by new vows, if at no other time, yet surely at our coming to the Lord's Supper, that being (as was formerly said) purposely to repeat our vows of Baptism: And the more of these vows we have made, so much the greater is our guilt, if we fall back to any sin we then renounced. This is a thing very well worth weighing; and therefore examine thyself particularly at thy approach to the Sacrament, concerning thy breaches of former vows made at the holy Table. And if upon any other occasion, as sickness, trouble of mind, or the like, thou hast at any time made any other, call thyself to a strict account how thou hast performed them also, and remember, that every sin committed against such vows, is, besides its own natural guilt, a perjury likewise. Sixthly, a yet higher step is when a sin hath been often committed, that we are come to a custom and habit of it; and that is indeed a high degree.

VI. Yet even of habits some are worse than others: As first, if it be so confirmed, that we are come to a hardness of heart, have no sense at all of the sin: Or secondly, if we go on in it against any extraordinary means used by God to reform us, such as sickness, or any other affliction, which seems to be sent on purpose for our reclaiming: Or thirdly, if all reproofs and exhortations either of ministers, or private friends, work not on us, but either make us angry at our reprovers, or set us on defending the sin: Or lastly, if the sinful habit be so

strong

strong in us, as to give us a love to the sin, not only in ourselves, but in others; if, as the Apostle saith, *Rom.* i. 32. *We do not only do the things, but take pleasure in them that do them*, and therefore entice and draw as many as we can into the same sins with us; then it is risen to the highest step of wickedness, and is to be looked on as the utmost degree both of sin and danger. Thus you see how you are to examine yourselves concerning your sins; in each of which you are to consider, how many of these heightening circumstances there have been, that so you may aright measure the heinousness of them.

VII. Now the end of this examination is to bring you to such a sight of your sins, as may truly humble you, make you sensible of your own danger, that have provoked so great a Majesty, who is able so sadly to revenge himself upon you. And that will surely even to the most carnal heart, appear a reasonable ground of sorrow. But that is not all, it must likewise bring you to a sense and abhorrence of your baseness and ingratitude, that have thus offended so good and gracious a God; that have made such unworthy and unkind returns to those tender and rich mercies of his. And this consideration especially must melt your heart into a deep sorrow and contrition, the degree whereof must be in some measure answerable to the degrees of your sins. And the greater it is, provided it be not such as shuts up the hope of God's mercy, the more acceptable it is to God, who hath promised, not to *despise a broken* *Humiliation.*

a broken and contrite heart, Psal. li. 17. And the more likely it will be also to bring us to amendment: For if we have once felt what the smart of a wounded spirit is, we shall have the less mind to venture upon sin again.

VIII. For when we are tempted with any of the short pleasures of sin, we may then, out of our own experience, set against them the sharp pains and terrors of an accusing conscience, which will, to any that have felt them, be able infinitely to outweigh them. Endeavour therefore to bring yourselves to this melting temper, to this deep, unfeigned sorrow, and that not only for the danger you have brought upon yourself: For though that be a consideration which may and ought to work sadness in us, yet where that alone is the motive of our sorrow, it is not that sorrow which will avail us for pardon. And the reason of it is clear; for that sorrow proceeds only from the love of ourselves; we are sorry, because we are like to smart. But the sorrow of a true penitent must be joined also with the love of God, and that will make us grieve for having offended him, though there were no punishment to fall upon ourselves. The way then to stir up this sorrow in us is, first, to stir up our love of God, by repeating to ourselves the many gracious acts of his mercy towards us; particularly that of his sparing us, and not cutting us off in our sins. Consider with thyself, how many and how great provocations thou hast offered him, perhaps in a continued course of many years wilful disobedience, for which thou mightest with perfect justice have

Contrition.

have been ere this sent quick into hell: Nay, possibly thou hast before thee many examples of less sinners than thou art, who have been suddenly snatched away in the midst of their sins. And what cause canst thou give, why thou hast thus long escaped, but only because his eye hath spared thee? And what cause of that sparing, but his tender compassion towards thee, his unwillingness that thou shouldst perish. This consideration, if it be pressed home upon thy soul, cannot chuse (if thy heart be not as hard as the nether millstone) but awake somewhat of love in thee towards this gracious, this long-suffering God; and that love will certainly make it appear to thee, that it is an *evil thing, and bitter, that thou hast forsaken the Lord*, Jer. ii. 19. that thou hast made such wretched requitals for so great a mercy: It will make thee both ashamed and angry at thyself, that thou hast been such an unthankful creature. But if the consideration of this one sort of mercy, God's forbearance only, be such an engagement and help to this godly sorrow; what will then be the multitude of those other mercies, which every man is able to reckon up to himself? And therefore let every man be as particular in it as he can, call to mind as many of them as he is able, that so he may attain to the greater degree of true Contrition,

IX. And to all these endeavours must be added earnest prayers to God, that he, by his Holy Spirit, would shew you your sins, and soften your hearts, that you may thoroughly bewail and lament them.

X. To

x. To this must be joined an humble Confession of sins to God, and that not only in general, but also in particular, as far as your memory of them will reach, and that with all those heightening circumstances of them which you have by the fore-mentioned examination discovered. Yea, even secret and forgotten sins must in general be acknowledged; for it is certain there are multitudes of such; so that it is necessary for every one of us to say with *David*, Psal. xix. 12. *Who can understand his errors? Cleanse thou me from my secret faults.* When you have thus confessed your sins with this hearty sorrow, and sincere hatred of them, you may then (and not before) be concluded to feel so much of your disease, that it will be seasonable to apply the remedy. *Confession.*

xi. In the next place therefore you are to look on him, *whom God hath set forth to be the Propitiation for our sins*, Rom. iii. 25. *even Jesus Christ, that Lamb of God, which taketh away the sins of the World*, John i. 29. and earnestly beg of God, that by his most precious blood your sins may be washed away; and that God would, for his sake, be reconciled to you. And this you are to believe will surely be done, if you do for the rest of your time forsake your sins, and give yourselves up sincerely to obey God in all his commands. But without that, it is vain to hope any benefit from Christ, or his Sufferings. And therefore the next part of your Preparation must be the settling those resolutions of Obedience, which I told you was the third thing you are to examine yourselves of, before your approach to the Holy Sacrament. *Faith.*

xii. Con-

XII. Concerning the particulars of this Resolution, I need say no more, but that it must answer every part and branch of our duty; that is, we must not only in general resolve that we will observe God's commandments, but we must resolve it for every commandment by itself; and especially, where we have found ourselves most to have failed heretofore, there especially to renew our Resolutions; and herein it nearly concerns us to look that these Resolutions be sincere and unfeigned, and not only such slight ones as people use out of custom to put on at their coming to the Sacrament, which they never think of keeping afterwards: For this is a certain truth, that whatsoever comes to this holy table without an entire hatred of every sin, comes unworthily; and it is as sure, that he that doth entirely hate all sin, will resolve to forsake it; for, you know, forsaking naturally follows hatred, no man willingly abides with a thing or person he hates. And therefore he that doth not so resolve as that God the searcher of hearts may approve it as sincere, cannot be supposed to hate sin, and so cannot be a worthy receiver of that holy Sacrament. Therefore try your resolutions thoroughly, that you deceive not yourselves in them: It is your own great danger, if you do; for it is certain you cannot deceive God, nor gain acceptation from him, by any thing which is not perfectly hearty and unfeigned. *Resolutions of Obedience.*

XIII. Now, as you are to resolve on this new obedience, so you are likewise to resolve on the Means, which may assist you in the *Of the Means.*

the performance of it. And therefore consider in every duty, what are the Means that may help you in it, and resolve to make use of them, how uneasy soever they be to your flesh; so, on the other side, consider what things they are that are likely to lead you to sin, and resolve to shun and avoid them: This you are to do in respect of all sins whatever, but especially in those whereof you have formerly been guilty: For there it will not be hard for you to find by what steps and degrees you were drawn into it, what company, what occasion it was that ensnared you, as also, to what sort of temptations you are aptest to yield. And therefore you must particularly fence yourself against the sin, by avoiding those occasions of it.

XIV. But it is not enough that you resolve you will do all this hereafter; but you must instantly set to it and begin the course by doing at the present whatsoever you have opportunity of doing. And there are several things which you may, nay, must do at the present, before you come to the Sacrament.

Present renouncing of Sin.

XV. As, first, you must cast off every Sin, not bring any one unmortified lust with you to that table; for it is not enough to purpose to cast them off afterwards, but you must then actually do it, by withdrawing all degrees of love and affection from them; you must then give a bill of divorce to all your old beloved Sins, or else you are in no way fit to be married to Christ. The reason of this is clear; for this Sacrament is our spiritual nourishment. Now before we can receive spiritual

ritual nourishment, we must have spiritual life (for no man gives food to a dead person.) But whosoever continues not only in the act, but in the love of any one known Sin, hath no spiritual life, but is in God's account no better than a dead carcase; and therefore cannot receive that spiritual food. It is true, he may eat the bread, and drink the wine, but he receives not Christ, but instead of him, that which is most dreadful; the Apostle will tell you what, 1 *Cor.* xi. 29. *He eats and drinks his own damnation.* Therefore you see how great a necessity lies on you thus actually to put off every Sin, before you come to this table.

XVI. And the same necessity lies on you for a second thing to be done at this time, and that is, the putting your soul into a heavenly and Christian temper, by possessing it with all those Graces which may render it acceptable in the eyes of God. For when you have turned out Satan and his accursed train, you must not let your soul lie empty; if you do, Christ tells you, *Luke* xi. 26. he will *quickly return again, and your last estate, shall be worse than your first.* But you must by earnest Prayer invite into it the Holy Spirit with his Graces; or, if they be in some degree there already, you must pray that he will yet more fully possess it, and you must quicken and stir them up. *Embracing Virtue.*

XVII. As for example, you must quicken your humility, by considering your many and great sins; your faith, by meditating on God's promises to all penitent sinners; your love to God, by considering his mercies, *Quickening of Graces.*

mercies, especially those remembered in the Sacrament; his giving Christ to die for us; and your love to your neighbour, nay, to your enemies, by considering that great example of his suffering for us, that were enemies to him. And it is most particularly required of us, when we come to this table, that we copy out this pattern of his in a perfect forgiveness of all that have offended us, and not only forgiveness, but such a kindness also, as will express itself in all offices of love and friendship to them.

Charity. XVIII. And if you have formerly so quite forgot that blessed example of his, as to do the direct contrary; if you have done any unkindness or injury to any person, then you are to seek forgiveness from him: And to that end, first acknowledge your fault, and secondly, restore to him, to the utmost of your power, whatsoever you have deprived him of either in goods or credit. This reconciliation with our brethren is absolutely necessary towards the making any of our services acceptable with God, as appears by that precept of Christ, *Matt.* v. 23, 24. *If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first, be reconciled to thy brother, and then come and offer thy gift.* Where you see, that though the gift be ready at the altar, it must rather be left there unoffered, than be offered by a man that is not at perfect peace with his neighbour. And if this Charity be so necessary in all our services, much more in this; where, by a joint-partaking in the same

same holy mysteries, we signify our being united and knit, not only to Christ our Head, but also to each other, as fellow members. And therefore, if we come with any malice in our hearts, we commit an act of the highest hypocrisy, by making a solemn profession in the Sacrament of that Charity and brotherly Love, whereof our hearts are quite void.

XIX. Another most necessary grace at this time is that of Devotion: for the raising whereof we must allow ourselves some time to withdraw from our worldly affairs, and wholly to set ourselves to this business of preparation: One very special part of which preparation lies in raising up our souls to a devout and heavenly temper. And to that it is most necessary that we cast off all thoughts of the world; for they will be sure, as so many clogs, to hinder our souls in their mounting towards heaven. A special exercise of this Devotion is Prayer, wherein we must be very frequent and earnest at our coming to the Sacrament, this being one great instrument whereby we must obtain all those other graces required in our preparation. Therefore be sure this be not omitted; for if you use never so much endeavour besides, and leave out this, it is the going to work in your own strength, without looking to God for his help: and then it is impossible you should prosper in it: *For we are not able of ourselves to think any thing as of ourselves, but our sufficiency is of God*, 2 Cor. iii. 5. Therefore be instant with him so to assist you with his grace, that you may come so fitted to this holy *Devotion.*

table, that you may be partakers of the benefits there reached out to all worthy receivers.

Necessity of these Graces.

xx. These and all other spiritual Graces our souls must be clothed with, when we come to this feast; for this is that wedding-garment, without which whosoever comes, is like to have the entertainment mentioned in the parable of him who came to the marriage without a *wedding garment*, Matt. xxii. 13. *who was cast into outer darkness, where is weeping and gnashing of teeth:* For though it is possible he may fit it out at the present, and not be snatched from the table, yet St. *Paul* assures him, *he drinks damnation to himself*, and how soon it may fall on him is uncertain; but it is sure it will, if repentance prevent it not: and as sure that whenever it does come, it will be *intolerable, for who among us can dwell with everlasting burnings?* Isa. xxxiii. 14.

The Usefulness of a spiritual Guide.

xxi. I shall add but one thing more concerning the things which are to be done before the Sacrament, and that is an advice, that if any person upon a serious view of himself, cannot satisfy his own soul of his sincerity, and so doubts whether he may come to the Sacrament, he do not rest wholly on his own judgment in the case: For if he be a truly humbled soul, it is likely he may judge too hardly of himself; if he be not, it is odds but if he be left to the satisfying his own doubts, he will quickly bring himself to pass too favourable a sentence: Or whether he be the one or the other, if he come to the Sacrament in that doubt, he certainly plunges himself into farther

farther doubts and scruples, if not into sin. On the other side, if he forbears because of it, if that fear be a causeless one, then he groundlessly absents himself from that holy ordinance, and so deprives his soul of the benefits of it. Therefore in the midst of so many dangers, which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make known his case to some discreet and godly minister, and rather be guided by his, who will probably (if the case be duly and without any disguise discovered to him) be better able to judge of him, than he of himself. This is the counsel the Church gives in the exhortation before the Communion, where it is advised, That if any, by other means there before-mentioned, *cannot quiet his own conscience, but require further counsel and comfort*, then *let him go to some discreet and learned minister of God's word, and open his grief, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved*, &c. This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this, many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of conscience: or, which is worse, they have, to still that disquiet within them, betaken themselves to sinful pleasures, and so quite cast off all care of their souls.

XXII. But to all this it will perhaps be said,

That this cannot be done without discovering the nakedness and blemishes of the soul, and there is shame in that, and therefore men are unwilling to do it. But to that I answer, That it is very unreasonable that should be a hindrance: For, first, I suppose you are to choose only such a person, as will faithfully keep any secret you shall commit to him, and so it can be no public shame you can fear. And if it be in respect of that single person, you need not fear that neither; for, supposing him a godly man, he will not think the worse of you, but the better, that you are so desirous to set all right between God and your soul But if indeed there were shame in it, yet as long as it may be a means to cure both your trouble and your sin too (as certainly godly and faithful counsel may tend much to both) that shame ought to be despised: and it is sure it would, if we loved our souls as well as our bodies: For in bodily diseases, be they never so foul or shameful, we count him a fool, who will rather miss the cure, than discover it: And then it must here be so much greater folly, by how much the soul is more precious than the body.

Not to be ashamed to discover ourselves to one.

XXIII. But, God knows, it is not only doubting persons, to whom this advice might be useful; there are others of another sort, whose confidence is their disease, who presume very groundlessly of the goodness of their Estates: And for those it were most happy, if they could be brought to hear some more equal judgments than their own in

As necessary to the confident as to the doubting.

in this so weighty a business. The truth is, we are generally so apt to favour ourselves, that it might be very useful for the most, especially the more ignorant sort, sometimes to advise with a spiritual guide, to enable them to pass right judgments on themselves: and not only so, but to receive directions how to subdue and mortify those sins they are most inclined to; which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it.

XXIV. I have now gone through those several parts of duty we are to perform *Before* our receiving: In the next place, I am to tell you, what is to be done *At the time of receiving*. When thou art at the holy table, first, humble thyself in an unfeigned acknowledgment of thy great unworthiness to be admitted there; and to that purpose, remember again, between God and thine own soul, some of thy greatest and foulest sins, thy breaches of former vows made at that table; especially since thy last receiving. Then meditate on those bitter sufferings of Christ, which are set out to us in the Sacrament: When thou seest the bread broken, remember how his blessed body was torn with nails upon the cross. When thou seest the wine poured out, remember how his precious blood was spilt there; and then consider it was thy sins that caused both. And here think how unworthy a wretch thou art, to have done that which occasioned such torments to him: How much worse than his

At the time of receiving. Meditation of thy unworthiness.

The Sufferings of Christ.

very crucifiers! They crucified him once: but thou hast, as much as in thee lay, crucified him daily: They crucified him, because they knew him not; but thou hast known both what he is in himself, *The Lord of Glory*, and what he is to thee, a most tender and merciful Saviour; and yet thou hast still continued thus to crucify him afresh. Consider this, and let it work in thee, first, a great sorrow for thy sins past, and then a great hatred and a firm resolution against them for the time to come.

The Atonement wrought by them.

xxv. When thou hast a while thus thought on these sufferings of Christ, for the encreasing thy humility and contrition, then, in the second place, think of them again, to stir up thy faith; look on him as the Sacrifice offered up for thy sins, for the appeasing of God's wrath, and procuring his favour and mercies towards thee. And therefore believingly, yet humbly beg of God, to accept of that satisfaction made by his innocent and beloved Son; and for the Merits thereof to pardon thee whatever is past, and to be fully reconciled to thee.

Thankfulness owing for them.

xxvi. In the third place, consider them again, to raise thy Thankfulness. Think how much both of shame and pain he there endured, but especially those great agonies of his soul, which drew from him that bitter cry, *My God, my God, why hast thou forsaken me?* Matt. xxvii. 46. Now all this he suffered only to keep thee from perishing. And therefore consider what inexpressible thanks thou owest him; and endeavour to raise thy soul

to

to the most zealous and hearty thanksgiving: For this is a principal part of duty at this time, the praising and magnifying that mercy which hath redeemed us by so dear a price. Therefore it will here well become thee to say with *David, I will take the cup of salvation, and will call upon the name of the Lord.*

XXVII. Fourthly, Look on these sufferings of Christ to stir up this Love: and surely there cannot be a more effectual means of doing it; for here the Love of Christ to thee is most manifest, according to that of the Apostle, 1 *John* iii. 16. *Hereby perceive we the Love of God towards us, because he laid down his life for us.* And that even the highest degree of *Love;* for as himself tells us, *John* xv. 13. *Greater love than this hath no man, that a man lay down his life for his friend.* Yet even greater Love than this had he: for he not only died, but died the most painful and most reproachful death, and that not for his friends, but for his utter enemies. And therefore, if after all this Love on his part, there be no return of Love on ours, we are worse than the vilest sort of men; for even the *Publicans*, Matt. v. 46. *love those that love them.* Here therefore chide and reproach thyself, that thy love to him is so faint and cool, when his to thee was so zealous and affectionate; and endeavour to enkindle this holy flame in thy soul, to love him in such a degree, that thou mayest be ready to copy out his example, to part with all things, yea, even life itself, whenever he calls for it; that is, whensoever thy obedience *The great Love of Christ in them.*

to any command of his shall lay thee open to those sufferings; but in the mean time to resolve never again to make any league with his enemies, to entertain or harbour any sin in thy breast. But if there have any such hitherto remained with thee, make this the season to kill and crucify it; offer it up at this instant a sacrifice to him, who was sacrificed for thee, and particularly, for that very end, that *he might redeem thee from all iniquity.* Therefore here make thy solemn resolutions to forsake every sin, particularly those into which thou hast most frequently fallen. And that thou mayest indeed perform those resolutions, earnestly beg of this crucified Saviour, that he will, by the power of his death, mortify and kill all thy corruptions.

The Benefits of the New Covenant sealed in the Sacrament.

XXVIII. When thou art about to receive the consecrated bread and wine, remember, that God now offers to seal to thee that new Covenant made with mankind in his Son. For since that he gives his Son in the Sacrament, he gives with him all the benefits of that Covenant; to wit, pardon of sins, sanctifying grace, and a title to an eternal inheritance. And here be astonished at the infinite goodness of God, who reaches out to thee so precious a treasure. But then remember, that all this is but on condition that thou perform thy part of the covenant. And therefore settle in thy soul the most serious purpose of obedience; and then with all possible devotion, join with the minister in that short but excellent prayer, used at the instant of giving the Sacrament, *The Body of our Lord*, &c.

XXIX.

XXIX. So soon as thou hast received, offer up thy devoutest praises for that great mercy, together with thy most earnest prayers for such assistance of God's Spirit, as may enable thee to perform the vow thou hast now made. Then, remember that Christ is a *propitiation not for our sins only, but also for the sins of the whole world*; let thy charity reach as far as his hath done, and pray for all mankind, that every one may receive the benefit of that sacrifice of his; commend also to God the estate of the Church, that particularly whereof thou art a Member; and forget not to pray for all to whom thou owest obedience both in Church and State; and so go on to pray for such particular persons, as either thy relations or their wants shall present to thee. If there be any collection for the poor (as there always ought to be at this time) give freely according to thy ability; or if, by the default of others, there be no such collection, yet do thou privately design something towards the relief of thy poor brethren, and be sure to give it the next fitting opportunity that offers itself. All this thou must contrive to do in the time that others are receiving, that so when the public Prayers after the administration begin, thou mayest be ready to join in them: which thou must likewise take care to do with all devotion. Thus much for behaviour *at* the time of receiving. *Upon receiving give Thanks.* *Pray.*

XXX. Now follows the third and last thing, that is, what thou art to do *after thy receiving*. That which is immediately to be done, is, as soon as thou art retired *After the Sacrament.*

from the congregation, to offer up again to God thy sacrifice of praise, for all those precious mercies conveyed to thee in that holy Sacrament, as also humbly to intreat the continued assistance of his grace, to enable thee to make good all those purposes of obedience thou hast now made. And in whatsoever thou knowest thyself most in danger, either in respect of any former habit, or natural inclination, there especially desire, and earnestly beg his aid.

Private Prayer and Thanksgiving.

XXXI. When thou hast done thus, do not presently let thyself loose to thy worldly cares and business, but spend all that day either in meditating, praying, reading, good conferences, or the like; so as may best keep up that holy flame that is enkindled in thy heart. Afterwards, when thy calling requires thee to fall to thy usual affairs, do it; but yet still remember that thou hast a greater business than that upon thy hands; that is, the performing of all those promises thou so lately madest to God. And therefore whatever thy outward employments are, let thy heart be set on that, keep all the particulars of thy resolutions in memory; and whenever thou art tempted to any of thy old sins, then consider this is the thing thou so solemnly vowedst against: and withal remember what a horrible guilt it will be, if thou should now wilfully do any thing contrary to that vow; yea, and what a horrible mischief also it will be to thyself: For at thy receiving, God

Not presently to fall to worldly Affairs.

To keep thy Resolutions still in Memory.

The Danger of breaking them.

God and thou enteredst into covenant, into a league of friendship and kindness. And as long as thou keepest in that friendship with God, thou art safe: All the malice of men or devils can do thee no harm: For, as the Apostle saith, *Rom.* viii. 31. *If God be for us, who can be against us?* But if thou breakest this league, (as thou certainly dost, if thou yieldest to any wilful sin) then God and thou art enemies; and if all the world then were for thee, it could not avail thee. *Making God thy Enemy.*

XXXII. Nay, thou wilt get an enemy within thine own bosom, thy Conscience accusing and upbraiding thee; and when God and thine own Conscience are thus against thee, thou canst not but be extremely miserable even in this life, besides that fearful expectation of wrath which awaits thee in the next. Remember all this when thou art set upon by any temptation; and then sure thou canst not but look upon that temptation as a cheat that comes to rob thee of thy peace, thy God, thy very soul. And then sure it will appear as unfit to entertain it, as thou wouldest think it to harbour one in thy house, who thou knowest came to rob thee of what is dearest to thee. *Thy own Conscience.*

XXXIII. And let not any experience of God's mercy in pardoning thee heretofore, encourage thee again to provoke him; for besides that it is the highest degree of wickedness and unthankfulness to make that *goodness of his, which should lead thee to repentance*, an encouragement *God's former Pardons no Encouragement to Sin.*

in thy sin: Besides this, I say, the oftener thou hast been pardoned, the less reason thou hast to expect it again; because thy sin is so much the greater for having been committed against so much mercy. If a king have several times pardoned an offender, yet if he still return to the commission of the same fault, the king will at last be forced, if he have any love to justice, to give him up to it. Now so it is here, God is as well just as merciful, and his justice will at last surely and heavily avenge the abuse of his mercy: and there cannot be a greater abuse of his mercy, than to sin in hope of it: so that it will prove a miserable deceiving of thyself, thus to presume upon it.

The Obligation of this Vow perpetual.

XXXIV. Now this care of making good thy Vow must not abide with thee some few days only, and then be cast aside, but it must continue with thee all thy days: For if thou break thy Vow, it matters not whether sooner or later. Nay, perhaps the guilt may, in some respects, be more, if it be late; for if thou hast for a good while gone on in the observance of it, that shews the thing is possible to thee; and so thy after breaches are not of infirmity, because thou canst not avoid them, but of perverseness, because thou wilt not. Besides, the use of Christian-walking must needs make it more easy to thee. For indeed all the difficulty of it is but from the custom of the contrary: And therefore, if, after some acquaintance with it, when thou hast overcome somewhat of the hardness, thou shalt then give it over, it will be most inexcusable.

sable. Therefore be careful all the days of thy life to keep such a watch over thyself, and so to avoid all occasions of temptations, as may preserve thee from all wilful breaches of this Vow.

xxxv. But though the obligation of every such single Vow reach to the utmost day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament; for that being the means of conveying to us so great and invaluable benefits, and it being also a command of Christ, that we should *do this in remembrance of him*, we are in respect both of reason and duty, to omit no fit opportunity of partaking of that Holy Table. I have now shewed you what that reverence is, which we are to pay to God in his Sacraments. *Yet often to be renewed.*

SUNDAY IV.

Honour due to God's Name: Sins against it; Blasphemy, Swearing; of assertory, promissory, unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.

Sect. 1. The last thing wherein we are to express our reverence to him, is the honouring of his Name. Now what this honouring of his Name is, we shall best understand by considering what are the things by which it is dishonoured, the avoiding of which will be our way of honouring it. *Honour due to God's Name.*

The

Sins against it.

The first is, all Blasphemies, or speaking any evil thing of God, the highest degree whereof is cursing him; or, if we do not speak it with our mouths, yet if we do it in our hearts, by thinking any unworthy thing of him, it is looked on by God, who sees the heart, as the vilest dishonour.

Blasphemy.

But there is also a Blasphemy of the actions, that is, when men, who profess to be the servants of God, live so wickedly, that they bring up an evil report of him, whom they own as their Master and Lord. This Blasphemy the Apostle takes notice of, *Rom.* ii. 24. where he tells those who profess to be observers of the law, *That by their wicked actions the name of God was blasphemed among the Gentiles.* These Gentiles were moved to think ill of God, as the favourer of sin, when they saw those, who called themselves his servants, commit it.

Swearing.

A second way of dishonouring God's Name is by Swearing; and that is of two sorts, either by false Oaths, or else by rash and light ones. A false Oath may also be of two kinds; as first, that by which I affirm somewhat; or secondly, that by which I promise. The first is, when I say such or such a thing was done so and so, and confirm this saying of mine with an Oath. If then I know there be not perfect truth in what I say, this is a flat perjury, a downright being forsworn: nay, if I swear to the truth of that whereof I am only doubtful, though the thing should happen to be true, yet it brings upon me the guilt of Perjury: for I swear at a venture, and the thing might

Assertory Oaths.

for

for aught I know, be as well false as true; whereas I ought never to swear any thing, the truth of which I do not certainly know.

11. But besides this sort of Oaths, by which I affirm any thing, there is the other sort, that by which I promise somewhat. And that promise may be either to God, or man. When it is to God we call it a vow, of which I have already spoken, under the heads of the Sacraments. I shall now only speak of that to man; and this may become a false Oath, either at or after the time of taking it. At the time of taking, it is false, if either I have then no real purpose of making it good, or else take it in a sense different from that which I know he, to whom I make the promise, understands it; for the use of Oaths being to assure the persons to whom they are made, they must be taken in their sense. But if I were never so sincere at the taking the Oath, if afterwards I do not perform it, I am certainly perjured. *Promissory.*

111. The nature of an Oath being then thus binding, it nearly concerns us to look that the matter of our oaths be lawful; for else we run ourselves into a woeful snare. For example, suppose I swear to kill a man, if I perform my Oath, I am guilty of murder; if I break it, of Perjury: And so I am under a necessity of sinning one way or other. But there is nothing puts us under a greater degree of this unhappy necessity, than when we swear two Oaths, whereof the one is directly cross and contradictory to the other. For if I swear to give a man my whole estate, and afterwards *Unlawful Oaths.*

wards swear to give all, or part of that estate to another, it is certain I must break my Oath to one of them, because it is impossible to perform it to both; and so I must be under a necessity of being forsworn. And into this unhappy strait every man brings himself, that takes any Oath, which crosses some other which he hath formerly taken; which should make all, that love either God, or their own souls, resolve never thus miserably to entangle themselves, by taking one Oath cross and thwarting to another. But it may perhaps here be asked, What a person, that hath already brought himself into such a condition, shall do? I answer, He must first heartily repent of the great sin of taking the unlawful Oath, and then stick only to the lawful; which is all that is in his power towards the repairing his fault, and qualifying him for God's pardon for it.

God greatly dishonoured by Perjury.

IV Having said this concerning the kinds of this sin of Perjury, I shall only add a few words to shew you how greatly God's name is dishonoured by it. In all Oaths, you know, God is solemnly called to witness the truth of that which is spoken: Now if the thing be false, it is the basest affront and dishonour that can possibly be done to God. For it is in reason to signify one of these two things, either that we believe he knows not whether we say true, or no, (and that is to make him no God, to suppose him to be as deceivable, and easy to be deluded as one of our ignorant neighbours,) or else that he is willing to countenance our lies. The former robs him of that great

great attribute of his, his knowing all things, and is surely a great dishonouring of him, it being, even amongst men accounted one of the greatest disgraces to account a man fit to have cheats put upon him: Yet even so we deal with God, if we venture to forswear upon a hope that God discerns it not. But the other is yet worse; for the supposing him willing to countenance our lies, is the making him a party in them; and is not only the making him no God, (it being impossible that God should either lie himself, or approve it in another) but it is the making him like the very devil. For he it is that is a liar, and the father of it, *John* viii. 44. And surely I need not say more to prove, that this is the highest degree of dishonouring God's name.

The punishment of it.

v. But if any yet doubt the heinousness of this sin, let him but consider what God himself says of it in the third Commandment, where he solemnly professes *He will not hold him guiltless that taketh his name in vain.* And sure the adding that to this Commandment and none of the rest, is the marking this out for a most heinous guilt. And if you look into *Zech.* v. you will there find the punishment, is answerable, even to the utter destruction, not only of the man, but his house also. Therefore it concerns all men, as they love either their temporal or eternal welfare, to keep them most strictly from this sin.

Vain Oaths.

But besides this of forswearing, I told you there was another sort of Oaths by which God's name is dishonoured:

Those

Those are the vain and light Oaths, such as are so usual in our common discourse, and are expressly forbidden by Christ, *Matt.* v. 34. *But I say unto you, swear not at all, neither by Heaven, for it is God's throne; nor by the earth, for it is his footstool:* Where you see we are not allowed to swear even by mere creatures, because of the relation they have to God. How great a wickedness is it then to profane his Holy Name by rash and vain Oaths? This is a sin that is (by I know not what charm of Satan's) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembered, that when we shall appear before God's judgment-seat, to answer for those profanations of his name, it will be no excuse to say, It was the fashion to do so; it will rather be an increase of our guilt, that we have by our own practice helped to confirm that wicked custom, which we ought to have beat down and discountenanced.

The Sin of them.

VI. And sure, whatever this profane age thinks of it, this is a sin of a very high nature: For, besides that it is a direct breach of the precepts of Christ, it shews, first, a very mean and low esteem of God. Every Oath we swear, is the appealing to God to judge the truth of what we speak; and therefore, being of such greatness and majesty, requires that the matter concerning which we thus appeal to him, should be of great weight and moment, somewhat wherein either his own glory, or some considerable good of man is concerned. But when we swear in common discourse, it is far otherwise;

otherwise; and the triflingest or lightest thing serves for the matter of an Oath: Nay, often men swear to such vain and foolish things, as a considering person would be ashamed barely to speak. And is it not a great despising of God, to call him solemnly to judge in such childish, such wretched matters? God is the great king of the world: Now though a king be to be resorted unto in weighty cases, yet sure he would think himself much despised, if he should be called to judge between boys at their childish games: And, God knows, many things, whereto we frequently swear, are not of greater weight, and therefore are a sign that we do not rightly esteem of God.

VII. Secondly, This common swearing is a sin which leads directly to the former of forswearing: For he that by the use of swearing hath made Oaths so familiar to him, will be likely to take the dreadfulest Oath without much consideration. For how shall he that swears hourly, look upon an Oath with any reverence? And he that doth not, it is his chance, not his care, that is to be thanked, if he keep from Perjury. Nay, farther, he that swears commonly, is not only prepared to forswear when a solemn Oath is tendered him, but in all probability does actually forswear himself often in these suddener Oaths: For, supposing them to come from a man ere he is aware, (which is the best can be said of them) what assurance can any man have who swears ere he is aware that he shall not lie so too? And if he doth both together, he must necessarily be forsworn. *They lead to Perjury.*

sworn. But he that observes your common swearers will be put past doubt that they are often forsworn. For they usually swear indifferently to things true or false, doubtful or certain: And I doubt not, but if men who are guilty of this sin, would but impartially examine their own practice, their hearts would second me in this observation.

VIII. Thirdly, This is a sin to which there is no temptation, there is nothing either of pleasure or profit got by it; most other sins offer us somewhat either of the one or the other, but this is utterly empty of both. So that in this sin the Devil does not play the merchant for our souls, as in others he does; he doth not so much as cheapen them, but we give them freely into his hands, without any thing in exchange. There seems to be but one thing possible for men to hope to gain by it, and that is, to be believed in what they say, when they thus bind it by an Oath. But this also they constantly fail of, for there are none so little believed as the common swearers. And good reason; for he that makes no conscience thus to profane God's name, why shall any man believe he makes any of lying? Nay, their forwardness to confirm every the slightest thing by an Oath, rather gives jealousy that they have some inward guilt of falseness, for which that Oath must be the cloak. And thus you see in how little stead it stands them, even to this only purpose, for which they can pretend it useful; and to any other advantage it makes not the least claim, and therefore is a sin without temptation, and consequently without excuse: For it shews the greatest

No temptation to them.

greatest contempt, nay, unkindness to God, when we will provoke him thus, without any thing to tempt us to it And therefore, though the commonness of this sin hath made it pass but for a small one, yet it is very far from being so, either in itself, or on God's account.

IX. Let all therefore, who are not yet fallen into the custom of this sin, be most careful never to yield to the least beginnings of it; and for those who are so miserable, as to be already ensnared in it, let them immediately, as they tender their souls, get out of it. And let no man plead the hardness of leaving an old custom, as an excuse for his continuing in it, but rather, the longer he hath been in it, so much the more haste let him make out of it, as thinking it too much, that he hath so long gone on in so great a sin. And if the length of the custom hath increased the difficulty of leaving it, that is in all reason to make him set immediately to the casting it off, lest that difficulty at last grow to an impossibility: And the harder he finds it at the present, so much the more diligent and watchful he must be in the use of all those means which may tend to the overcoming that sinful habit; some few of those means it will not be amiss here to mention.

Necessity of abstaining from them.

Means for it.

X. First, Let him possess his mind fully of the heinousness of the sin, and not to measure it only according to the common rate of the world: and when he is fully persuaded of the Guilt, then let him add to that the consideration of the Danger; as, that it puts him out of God's favour at the present, and

Sense of the Guilt and Danger.

and will, if he continue in it, cast him into Hell for ever. And sure, if this were but thoroughly laid to heart, it would restrain this sin. For I would ask a man, that pretends impossibility of leaving the custom, Whether, if he were sure he should be hanged the next Oath he swore, the fear of it would not keep him from swearing? I can scarce believe any man in his wits so little master of himself, but it would. And then surely damning is so much worse than hanging, that in all reason, the fear of that ought to be a much greater restraint. The case is, men do either not heartily believe that this sin will damn them, or if they do, they look on it as a thing a great way off, and so are not much moved with it; but both these are very unreasonable. For the first, it is certain that every one that continues wilfully in any sin, is so long in a state of damnation; and therefore this being so continued in, must certainly put a man in that condition. For the second, it is very possible, he may be deceived in thinking it so far off: for how knows any man that he shall not be struck dead with an Oath in his mouth? Or, if he were sure not to be so, yet eternal damnation is surely to be dreaded above all things, be it at what distance soever.

Truth in speaking.

XI. A second means is to be exactly true in all thou speakest, that all men may believe thee on thy bare word; and then thou wilt never have occasion to confirm it by an Oath, to make it more credible, which is the only colour, or reason that can at any time be pretended for swearing.

XII.

XII. Thirdly, Observe what it is that most betrays thee to this sin, whether drink, or anger, or the company and example of others, or whatever else: and then, if ever thou mean to forsake the sin, forsake those occasions of it. *Forsaking the Occasions.*

XIII. Fourthly, Endeavour to possess thy heart with a continual reverence of God; and if that once grow into a custom with thee, it will quickly turn out that contrary one of profaning. Use and accustom thyself therefore to this Reverence of God, and particularly to such a respect to his name, as if it be possible, never to mention it without some lifting up thy heart to him. Even in thy ordinary discourse, whenever thou takest his name into thy mouth, let it be an occasion of raising up thy thoughts to him; but by no means permit thyself to use it in idle by-words, or the like. If thou dost accustom thyself to pay this Reverence to the bare mention of his name, it will be an excellent fence against the profaning it in oaths. *Reverence of God.*

XIV. A fifth means is a diligent and constant Watch over thyself, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the last means is Prayer, which must be added to all thy endeavours; therefore pray earnestly, that God will enable thee to overcome this wicked custom; say with the Psalmist, *Set a watch, O Lord, over my mouth, and keep the door of my lips;* and if thou dost sincerely set thyself to the use of means for it, thou mayest be assured, God will not be wanting in *Watchfulness.* *Prayer.*

in his assistance. I have been the longer on this, because it is so reigning a sin. God in his mercy give all that are guilty of it, a true sight of the heinousness of it!

What it is to honour God's Name.

xv. By these several ways of dishonouring God's Name, you may understand what is the duty of honouring it, *viz.* a strict abstaining from every one of these, and that abstinence founded on an awful respect and reverence to that sacred Name, which is great, wonderful, and holy, *Psal.* xcix. 3. I have now passed through the several branches of that great duty of honouring God.

SUNDAY V.

Of Worship due to God's Name. Of Prayer, and its several Parts. Of public Prayers in the Church, in the Family. Of private Prayer. Of Repentance, &c. Of Fasting.

Sect. 1. The eighth Duty we owe to God is Worship: This is that great Duty by which especially we acknowledge his Godhead.

Worship.

Worship being proper only to God; and therefore it is to be looked upon as a most weighty Duty. This is to be performed, first by our souls; secondly, by our bodies. The soul's part is praying.

Prayer, its Parts.

Now prayer is a speaking to God, and there are diverse parts of it, according to the different things about which we speak.

ii.

II. As first, There is Confession, that is, the acknowledging our sins to God. And this may be either general or particular. The general is, when we only confess in gross, that we are sinful: The particular, when we mention the several sorts and acts of our sins. The former is necessary to be always a part of our solemn prayers, whether public or private. The latter is proper for private prayer, and there, the oftener it is used, the better; yea, even in our daily private prayer, it will be fit constantly to remember some of our greatest and foulest sins, though never so long since past: for such we should never think sufficiently confessed and bewailed. And this bewailing must always go along with confession. We must be heartily sorry for the sins we confess, and from our souls acknowledge our own great unworthiness in having committed them. For our Confession is not intended to instruct God, who knows our sins much better than ourselves do, but it is to humble ourselves; and therefore we must not think to have confest aright, till that be done. *Confession.*

III. The second part of prayer is Petition: that is, the begging of God whatsoever we want, either for our Souls or Bodies. For our Souls, we must first beg pardon of sins, and that for the sake of Jesus Christ, who shed his blood to obtain it. Then we must also beg the grace and assistance of God's Spirit to enable us to forsake our sins, and to walk in obedience to him. And herein it will be needful particularly to beg all the several virtues, as faith, love, zeal, purity, repentance, *Petition.* *For our Souls.*

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and the like; but especially those which thou most wantest: And therefore observe what thy wants are; and if thou beest proud, be most instant in praying for Humility; if lustful, for Chastity; and so for all other graces, according as thou findest thy needs. And in all these things that concern thy soul, be very earnest, and importunate; take no denial from God, nor give over, though thou do not presently obtain what thou suest for. But if thou hast never so long prayed for a grace, and yet findest it not, do not grow weary of praying, but rather search what the cause may be, which makes thy prayers so ineffectual; see if thou do not thyself hinder them: Perhaps, thou prayest to God to enable thee to conquer some sin, and yet never goest about to fight against it, never makest any resistance, but yieldest to it as often as it comes, nay puttest thyself in its way, in the road of all temptations. If it be thus, no wonder though thy prayers avail not, for thou wilt not let them. Therefore amend this, and set to the doing of thy part sincerely, and then thou needest not fear but God will do his.

Bodies.

IV. Secondly, we are to petition also for our Bodies; that is, we are to ask of God such necessaries of life, as are needful for us while we live here; but these only in such a degree and measure, as his wisdom sees best for us: We must not presume to be our own carvers, and pray for all that wealth, or greatness, which our own vain hearts may perhaps desire; but only for such a condition in respect of outward things as he sees may most tend to those great

great ends of our living here, the glorifying him, and the saving of our own souls.

v. A third part of prayer is deprecation, that is, when we pray to God to turn away some evil from us. Now the evil may be either the evil of sin or the evil of Punishment. The evil of Sin is that we are especially to pray against, most earnestly begging of God, that he will, by the power of his grace, preserve us from falling into Sin. And whatever sins they are, to which thou knowest thyself most inclined, there be particularly earnest with God to preserve thee from them. This is to be done daily, but then more especially, when we are under any present temptation, and in danger of falling into any sin: In which case we have reason to cry out as St. *Peter* did, when he found himself sinking, *Save, Lord, or I perish:* humbly beseeching him either to withdraw the temptation, or strengthen us to withstand it; neither of which we can do for ourselves.

Deprecation.

Of Sin.

vi. Secondly, we are likewise to pray against the evil of punishment, but principally against spiritual punishments, as the anger of God, the withdrawing of his Grace, and eternal damnation: Against these we can never pray with too much earnestness. But we may also pray against temporal punishments, that is, any outward affliction, but this with submission to God's will, according to the example of Christ, *Matt.* xxvi. 39. *Not as I will, but as thou wilt.*

Of Punishment.

vii. A fourth part of prayer is Intercession,

Intercession. that is, praying for others. This in general we are to do for all mankind, as well strangers as acquaintance, but more particularly those to whom we have any special relation, either public, as our governors both in Church and State; or private, as parents, husband, wife, children, friends, *&c.* We are also to pray for all that are in affliction, and such particular persons as we discern especially to be so: Yea, we are to pray for those that have done us injury, those that *despitefully use and persecute us;* for it is expressly the command of Christ, *Matt.* v. 44. and that whereof he hath likewise given us the highest example, in praying even for his very crucifiers, *Luke* xxiii. 34. *Father, forgive them.* For all these sorts of persons we are to pray, and that for the very same good things we beg of God for ourselves, that God would give them, in their several places and callings, all spiritual and temporal blessings, which he sees wanting to them, and turn away from them all evil, whether of sin or punishment.

VIII. The fifth part of prayer is Thanksgiving, that is, the praising and blessing God for all his mercies, whether to our own persons, and those that immediately relate to us, or to the Church and Nation, whereof we are members, or yet more general to all mankind; and this for all his mercies both Spiritual and Temporal. In the Spiritual, first, for those wherein we are all in common concerned, as the giving of his Son, the sending of his Spirit, and all those means he hath used to bring sinful men unto himself. Then, secondly,

Thanksgiving.

secondly, for those mercies we have in our own particulars received; such are, the having been born within the pale of the Church, and so brought up in the Christian Religion, by which we have been partakers of those precious advantages of the Word and Sacraments, and so have had without any care or pains of ours, the means of eternal Life put into our hands. But besides these, there is none of us but have received other spiritual mercies from God.

Spiritual Mercies.

IX. As first, God's patience and long-suffering, waiting for our repentance, and not cutting us off in our sins: Secondly, his calls and invitations of us to that repentance not only outward, in the ministry of the Word, but also inward, by the motions of the Spirit. But then if thou be one that hast, by the help of God's grace, been wrought upon by these calls, and brought from a profane or worldly to a Christian course of life, thou art surely, in the highest degree, tied to magnify and praise his goodness, as having received from him the greatest of mercies.

Temporal.

X. We are likewise to give thanks for temporal Blessings, whether such as concern the publick, as the prosperity of the Church or Nation, and all remarkable deliverances afforded to either; or else such as concern our particular; such are all the good things of this life which we enjoy, as health, friends, food, raiment, and the like; also for those minute preservations, whereby we are by God's gracious providence kept from Danger, and the especial deliverances which God hath given us

in the time of greatest perils. It will be impossible to set down the several mercies which every man receives from God, because they differ in kind and degree between one man and another. But it is sure, that he which receives least, hath yet enough to employ his whole life in praises to God. And it will be very fit for every man to consider the several passages of his life, and the mercies he hath in each received, and so to gather a kind of list or catalogue of them, at least the principal of them, which he may always have in his memory, and often with a thankful heart repeat before God.

Public Prayers in the Church.

XI. These are the several parts of Prayer. and all of them to be used both publickly and privately. The public use of them is first, that in the Church, where all meet to join in those prayers wherein they are in common concerned. And in this (where the Prayers are such as they ought to be) we should be very constant, there being an especial blessing promised to the joint requests of the faithful. And he that without a necessary cause absents himself from such publick prayers, cuts himself off from the church; which hath always been thought so unhappy a thing, that it is the greatest punishment the governors of the Church can lay upon the worst offender: and therefore it is a strange madness for men to inflict it upon themselves.

In the Family.

XII. A second sort of publick prayer is that in a Family, where all that are members of it, join in their common supplications; and this also ought to be very

very carefully attended to, first, by the Master of the Family, who is to look that there be such Prayers; it being as much his part thus to provide for the souls of his children and servants, as to provide food for their bodies. Therefore there is none, even the meanest housholder, but ought to take this care. If either himself, or any of his Family can read, he may use some prayers out of some good book; if it be the Service-Book of the Church, he makes a good choice: If they cannot read, it will then be necessary they should be taught without Book some form of Prayer which they may use in the Family; for which purpose again some of the Prayers of the Church will be very fit, as being most easy for their memories, by reason of their shortness, and yet containing a great deal of matter. But what choice soever they make of Prayers, let them be sure to have some; and let no man that professes himself a Christian, keep so heathenish a Family, as not to see God be daily worshipped in it. But when the master of a Family hath done his duty in thus providing, it is the duty of every member of it to make use of that provision, by being constant and diligent at those Family Prayers.

XIII. Private or secret Prayer is that which is used by a man alone apart from all others, wherein we ought to be more particular, acording to our particular needs, than in publick it is fit to be. And this of private Prayer is a duty which will not be excused by the performance of the other of publick. They are both required, and one must not be taken *Private Prayer.*

in exchange for the other. And whoever is diligent in publick prayers, and yet negligent in private, it is much to be feared, he rather seeks to approve himself to men than to God, contrary to the command of our Saviour, *Matt.* vi. who enjoins this private Prayer, this *praying to our Father in secret*, from whom alone we are to expect our reward, and not from the vain praises of men.

Frequency in Prayer.

XIV. Now this duty of Prayer is to be often performed, by none seldomer than evening and morning, it being most necessary that we should thus begin and end all our works with God; and that not only in respect of the Duty we owe him, but also in respect of ourselves, who can never be either prosperous, or safe, but by committing ourselves to him; and therefore should tremble to venture on the perils either of day or night, without his safeguard. How much oftener this duty is to be performed, must be judged according to the business or leisure men have; where by Business I mean, not such business as men unprofitably make to themselves; but the necessary business of a man's calling, which with some will not afford them much time for set and solemn Prayer. But even these men may often in a day lift up their hearts to God in some short Prayer, even whilst they are at their work. As for those that have more leisure, they are in all reason to bestow more time upon this Duty. And let no man that can find time to bestow upon his vanities, nay, perhaps his sins, say he wants leisure for Prayer; but let him now endeavour

deavour to redeem what he hath mispent by employing more of that leisure in this Duty, for the future: And surely, if we did but rightly weigh how much it is our own Advantage to perform this Duty, we should think it wisdom to be as frequent as we are ordinarily seldom in it. *The advantages of Prayer.*

xv. For, first, it is a great Honour for us, poor worms of the earth, to be allowed to speak so freely to the Majesty of Heaven. If a king should but vouchsafe to let one of his meanest subjects talk familiarly and freely with him, it would be looked on as a huge Honour; that man, how despicable soever he were before, would then be the envy of all his neighbours; and there is little question he would be willing to take all opportunities of receiving so great a grace. But, alas! this is nothing to the Honour is offered us, who are allowed, nay, invited to speak to, and converse with the King of kings; and therefore how forward should we in all reason be to it? *Honour.*

xvi. Secondly, it is a great Benefit, even the greatest that can be imagined: For Prayer is the instrument of fetching down all good things to us, whether spiritual or temporal; no Prayer that is qualified as it ought to be, but is sure to bring down a Blessing, according to that of the wise man, *Ecclus.* xxxv. 17. *The prayer of the humble pierceth the clouds, and will not turn away till the highest regard it.* You would think him a happy man that had one certain means of helping him to whatever he wanted, though it were to cost him much pains and *Benefit.*

labour: Now this happy man thou mayest be, if thou wilt. Prayer is the never-failing means of bringing thee, if not all that thou thinkest thou wantest, yet all that indeed thou dost, that is, all that God sees fit for thee. And therefore, be there never so much weariness to thy flesh in the Duty, yet, considering in what continual want thou standest of something or other from God, it is a madness to let that uneasiness dishearten thee, and keep thee from this so sure means of supplying thy wants.

Pleasantness.

XVII. But, in the third place, this Duty is in itself so far from being uneasy, that it is very pleasant. God is the fountain of happiness, *and at his right hand are pleasures for evermore,* Psal. xvi. 11. And therefore the nearer we draw to him, the happier we must needs be, the very joys of heaven arising from our nearness to God. Now in this life we have no way of drawing so near to him, as by this of Prayer; and therefore surely it is that which in itself is apt to afford abundance of delight and pleasure; if it seem otherwise to us, it is from some distemper of our own hearts, which, like a sick palate, cannot relish the most pleasant meat. Prayer is a pleasant duty, but it is withal a spiritual one: and therefore if thy heart be carnal, if that be set either on the contrary pleasures of the flesh or dross of the world, no marvel then if thou taste no pleasantness in it; if, like the *Israelites*, thou despise Manna, whilst thou longest after the flesh-pots of *Egypt*. Therefore, if thou find a weariness in this duty, suspect

Carnality one reason of its seeming otherwise.

pect thyself, purge and refine thy heart from the love of all sin, and endeavour to put it into a heavenly and spiritual frame, and then thou wilt find this no unpleasant exercise, but full of delight and satisfaction. In the mean time complain not of the hardness of the duty, but of the untowardness of thine own heart.

XVIII. But there may also be another reason of its seeming unpleasant to us, and that is want of Use. You know there are many things which seem uneasy at the first trial, which yet, after we are accustomed to them, seem very delightful: and if this be thy case, then thou knowest a ready cure, *viz.* to use it oftener; and so this consideration naturally enforces the exhortation of being frequent in this duty. *Want of use another.*

XIX. But we are not only to consider how often, but how well we perform it. Now to do it well, we are to respect, first, the matter of our Prayers, to look that we ask nothing that is unlawful, as revenge upon our enemies, or the like: Secondly, the manner, and that must be, first, in Faith; we must believe, that if we ask as we ought, God will either give us the thing we ask for, or else something which he sees better for us: And then, secondly, in Humility; we must acknowledge our selves utterly unworthy of any of those good things we beg for, and therefore sue for them only for Christ's sake; Thirdly, with Attention; we must mind what we are about, and not suffer ourselves to be carried *To ask nothing unlawful.* *To ask Faith.* *In Humility.* *With attention.*

away to the thought of other things. I told you at the first, that Prayer was the business of the soul, but if our minds be wandering, it is the work only of the tongue and lips, which makes it in God's account no better than vain babbling, and so will never bring a blessing on us: Nay, as *Jacob* said to his mother, *Gen.* xxvii. 12. it will be more likely to bring a curse on us, than a blessing; for it is profaning one of the most solemn parts of God's service; it is a piece of hypocrisy, *the drawing near to him with our lips, when our hearts are far from him,* and a great slighting and despising that dreadful Majesty we come before: and as to ourselves, it is a most ridiculous folly, that we, who come to God upon such weighty errands as are all the concernments of our souls and bodies, should in the midst forget our business and pursue every the lighest thing that either our own vain fancies, or the Devil, whose business it is here to hinder us, can offer to us. It is just as if a malefactor, that comes to sue for his life to the king, should in the midst of his supplication, happen to espy a butterfly, and then should leave his suit, and run a chase after that butterfly: Would you not think it a pity a pardon should be cast away upon so wretchless a creature? and sure it will be as unreasonable to expect that God should attend and grant those suits of ours, which we do not at all consider ourselves.

Helps against wandering.

xx. This wandering in Prayer is a thing we are much concerned to arm ourselves against, it being that to which we are naturally wonderfully prone. To that

end it will be necessary, first, to possess our hearts, at our coming to prayers, with the greatness of that Majesty we are to approach, that so we may dread to be vain and trifling in his presence. Secondly, we are to consider the great concernment of the things we are to ask, some whereof are such, that if we should not be heard, we were of all creatures the most miserable; and yet this wandering is the way to keep us from being heard. Thirdly, we are to beg God's aid in this particular; and therefore when thou settest to Prayer, let thy first petition be for this grace of attention.

Consideration of God's Majesty.

Our Needs.

Prayer for God's Aid.

XXI. Lastly, be as watchful, as is possible, over thy heart in time of Prayer, to keep out all wandering thoughts; or if any have gotten in, let them not find entertainment; but as soon as ever thou discernest them, suffer them not to abide one moment, but cast them out with indignation, and beg God's pardon for them. And if thou dost thus sincerely and diligently strive against them, either God will enable thee in some measure to overcome, or he will in his mercy pardon thee what thou canst not prevent: But if it be through thy own negligence thou art to expect neither, so long as that negligence continues.

Watchfulness.

XXII. In the fourth place, we must look our Prayers be with zeal and earnestness; it is not enough that we so far attend them, as barely to know what it is we say, but we must put forth all the affection and devotion of our souls, and that according to the several parts

With Zeal.

parts of Prayer before-mentioned. It is not the cold faint request, that will ever obtain from God: We see it will not from ourselves: for if a beggar should ask relief from us, and do it in such a scornful manner that he seemed indifferent whether he had it or no, we should think he had either little want, or great pride, and so have no heart to give him. Now surely, the things we ask from God are so much above the rate of an ordinary alms, that we can never expect they should be given to slight and heartless petitions. No more, in like manner, will our sacrifice of praise and thanksgiving ever be accepted by him, if it be not offered from a heart truly affected with the sense of his mercies; it is but a kind of formal complimenting, which will never be approved by him who requires the heart, and not the lips only. And the like may be said of all the other parts of Prayer. Therefore be careful when thou drawest nigh to God in Prayer, to raise up thy soul to the highest pitch of zeal and earnestness thou art able. And because of thyself alone thou art not able to do any thing, beseech God, that he will inflame thy heart with this heavenly fire of devotion: and when thou hast obtained it, beware that thou neither quench it by any wilful sin, nor let it go out again for want of stirring it up and employing it.

With Purity.

XXIII. Fifthly, We must pray with Purity. I mean, we must purge our hearts from all affections to sin. This is surely the meaning of the Apostle, 1 *Tim.* ii. 8. when he commands men *to lift up holy hands in Prayer;*

Prayer; and he there instances in one special sort of sin, *wrath and doubting;* where, by doubting is meant those unkind disputes and contentions, which are so common amongst men. And surely he that cherishes that, or any other sin in his heart, can never lift up those holy hands, which are required in this duty. And then sure his Prayers, be they never so many, or earnest, will little avail him: the Psalmist will tell him, he shall not be heard, *Psal.* lxvi. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worse, that his Prayers are not only vain but abominable, *Prov.* xv. 8. *The sacrifice of the wicked is an abomination to the Lord.* And thus to have our Prayers turned into sin, is one of the heaviest things that can befal any man. We see it is set down in that sad catalogue of Curses, *Psal.* cix. 7. Therefore let us not be so cruel to ourselves, as to pull it upon our own heads, which we certainly do, if we offer up Prayers from an impure heart.

XXIV. In the last place, we must direct our Prayers to right ends: and that either in respect of the Prayer itself, or the things we pray for. First, we must pray, not to gain the praise of devotion amongst men, like those hypocrites, *Matt.* vi. 5. nor yet only for company or fashion sake, to do as others do? But we must do it, first, as an act of worship to God; secondly, as an acknowledgment that he is that great spring, from whence alone we expect all good things; and thirdly, to gain a supply of our own or others needs. Then in respect *To right Ends.*

respect of the things prayed for, we must be sure to have no ill aims upon them; we must not ask, that we *may consume it upon our lusts*, Jam. iv. 3. as those do who pray for wealth, that they may live in riot and excess; and for power, that they may be able to mischief their enemies, and the like. But our end in all must be God's glory first; and next that, our own and others salvation; and all other things must be taken in only as they tend to those, which they can never do, if we abuse them to sin. I have now done with that first part of worship, that of the soul.

Bodily Worship.

XXV. The other is that of the Body; and that is nothing else but such humble and reverent gestures in our approaches to God as may both express the inward reverence of our Souls, and may also pay him some tribute from our very Bodies, with which the Apostle commands us to glorify God, as well as with our Souls; and good reason, since he hath created and redeemed the one as well as the other. Whensoever therefore thou offerest thy Prayers unto God, let it be with all lowliness, as well of body as of mind, according to that of the *Psalmist*, Psal. xcv. 6. *O come let us worship, let us fall down and kneel before the Lord our Maker.*

Repentance.

XXVI. The ninth Duty to God is REPENTANCE: That this is a Duty to God we are taught by the Apostle, *Acts* xx. 21. where speaking of Repentance, he stiles it repentance towards God. And there is good reason this should be a duty to him, since there is no sin we commit, but is either mediately

or

or immediately against him. For though there be sins both against ourselves and our neighbours, yet they being forbidden by God, they are also breaches of his commandments, and so sins against him.

This repentance is, in short, nothing but a turning from sin to God, the casting off all our former evils, and instead thereof, constantly practising all those Christian duties, which God requireth of us. And this is so necessary a duty, that without it we certainly perish: We have Christ's word for it, *Luke* xiii. 5. *Except ye repent, ye shall all likewise perish.* *A turning from Sin to God.*

XXVII. The directions for performing the several parts of this duty have been already given in the preparation to the Lord's Supper; and thither I refer the reader. Only I shall hear mind him, that it is not to be looked upon as a duty to be practised only at the time of receiving the Sacrament. For this being the only remedy against the poison of sin, we must renew it as often as we repeat our sins, that is, daily: I mean, we must every day repent of the sins of that day. For what Christ saith of other evils, is true also of this, *Sufficient to the day is the evil thereof.* We have sins enough each day to exercise a daily Repentance; and therefore every man must thus daily call himself to account. *Times for this Duty.* *Daily.*

XXVIII. But as it is in accounts, they who, constantly set down their daily expences, have yet some set time of casting up the whole sum, as at the end of the week, *At set Times.*

week, or month; so should it also be here: We should set aside some time to humble ourselves solemnly before God for the sins, not of that day only, but of our whole lives. And the frequenter these times are the better: for the oftener we thus cast up our accounts with God, and see what vast debts we have run in to him, the more humbly we shall think of ourselves, and the more shall thirst after his mercy; which two are the special things that must qualify us for his pardon. He therefore that can assign himself one day in the week for this purpose, will take a thriving course for his soul. Or, if any man's state of life be so busy, as not to afford him to do it so often, let him yet come as near to that frequency, as is possible for him, remembering always that none of his worldly employments can bring him in near so gainful a return, as this spiritual one will do: And therefore it is very ill husbandry to pursue them to the neglect of this.

XXIX. Besides these constant times, there are likewise occasional times for the performance of this duty; such especially are the times of Cala-
In the time of Affliction. mity and Affliction: For when any such befals us, we are to look on it as a message sent from Heaven to call us to this duty, and therefore must never neglect it, when we are thus summoned to it: lest we be of the number of them who *despise the chastisement of the Lord*, Heb. xii. 5.

XXX. There is yet another time of Repen-
At Death. tance, which, in the practice of men, hath gotten away the custom from all those,

those, and that is, the time of Death, which it is true, is a time very fit to renew our repentance, but sure not proper to begin it; and it is a most desperate madness for men to defer it till then. For, to say the mildest of it, it is the venturing our souls upon such miserable uncertainties, as no wise man would trust with any thing of the least value.

The danger of deferring it till then.

For, first, I would ask any man that means to repent at his Death, how he knows he shall have an hour's time for it? Do we not daily see men snatched away in a moment? And who can tell that it shall not be his own case? But secondly, suppose he have a more leisurely Death, that some disease give him warning of its approach, yet perhaps he will not understand that warning, but will still flatter himself, as very often sick people do, with hopes of life to the last; and so his death may be sudden to him, though it comes by never so slow degrees. But again, thirdly, if he do discern his danger, yet how is he sure he shall then be able to repent? Repentance is a grace of God, not at our command: And it is just and usual with God, when men have a long time refused and rejected that grace, resisted all his calls and invitations to conversion and amendment, to give them over at last to the hardness of their own hearts, and not to afford them any more of that grace they have so despised. Yet suppose in the fourth place, that God, in his infinite patience, should still continue the offer of that grace to thee; yet thou that

The disadvantages of a death-bed Repentance.

that hast resisted, it may be thirty, or forty, or fifty years together, how knowest that thou shalt put off that habit of resistance upon a sudden, and make use of the grace afforded? It is sure thou hast many more advantages towards the doing it now, than thou wilt have then.

The Custom of Sin.

XXXI. For, first, the longer Sin hath kept possession of the heart, the harder it will be to drive it out. It is true, if Repentance were nothing but a present ceasing from the acts of Sin, the death-bed were fittest for it; for then we are disabled from committing most Sins: But I have formerly shewed you, Repentance contains much more than so; there must be in it a sincere hatred of sin, and love of God. Now how unlikely is it that he, which hath all his life loved sin, cherished it in his bosom, and, on the contrary, abhorred God and goodness, should in an instant quite change his affection, hate that sin he loved, and love God and goodness, which before he utterly hated?

Bodily Pains.

XXXII. And secondly, the bodily Pains that attend a death-bed, will distract thee, and make thee unable to attend the work of Repentance, which is a business of such weight and difficulty, as will employ all our powers, even when they are at the freshest.

Danger of Unsincerity.

XXXIII. Consider those disadvantages thou must then struggle with, and then tell me, what hope there is thou shalt then do that, which now upon much easier terms thou wilt not? But the third place, there is a Danger behind, beyond all these, and that is, that the Repentance which Death drives a man

to,

to, will not be a true Repentance; for in such a case it is plain, it is only the fear of Hell puts him on it, which though it may be a good beginning where there is time after to perfect it, yet where it goes alone, it can never avail for salvation. Now that dead-bed Repentances are often only of this sort, is too likely, when it is observed, that many men, who have seemed to repent when they have thought death approaching, have yet, after it hath pleased God to restore them to health, been as wicked (perhaps worse) as ever they were before; which shews plainly, that there was no real change in them; and then surely had such a man died in that seeming Repentance, God, *who tries the heart*, would not have accepted it, which he saw was unsincere. When all these dangers are laid together, it will surely appear a most desperate adventure for any man to trust to a death-bed Repentance. Nor is it ever the less for that example of the penitent thief, *Luke* xxiii. 43. which is by many so much depended on. For it is sure his case and ours differ widely; he had never heard of Christ before, and so more could not be expected of him, than to embrace him as soon as he was tendered to him: But we have had him offered, nay, pressed upon us from our cradles, and yet have rejected him. But if there were not this difference, it is but a faint hope can be raised only from a single example, and another we find not in the whole Bible. The *Israelites* we read, were *fed with Manna from Heaven*; but would you not think him stark mad, that should, out of expectation of the like, neglect to provide himself

himself any food? Yet it is full as reasonable to depend upon this example as the other. I conclude all in the words of the wise Man, *Eccles.* xii. 1. *Remember thy Creator in the days of thy youth, before the evil days come.*

Fasting.

XXXIV. To this duty of Repentance, Fasting is very proper to be annexed: The Scripture usually joins them together, among the *Jews* the great day of atonement was to be kept with Fasting, as you may see by comparing *Lev.* xvi. 31. with *Isa.* lviii. 5. and this by God's especial appointment. And in the Prophets, when the people are called on to repent and humble themselves, they are also called on to fast. Thus it is, *Joel* ii. 12. *therefore now, thus saith the Lord, Turn ye unto me with all your hearts, with Fasting and with Weeping,* &c. Yea, so proper hath Fasting been accounted to humiliation, that we see even wicked *Ahab* would not omit it in his, 1 *Kings* xxi. 27. nor the heathen *Ninevites,* in theirs, *Jonah* iii. 5. Nor is it less fit, or less acceptable since Christ, than it was before him: For we see, he supposes it as a duty sometimes to be performed, when he gives directions to avoid vain glory in it, *Matt.* vi. 16. and also assures us, that if it be performed, as it ought, not to please men, but God, it will surely be rewarded by him. And accordingly we find it practised by the Saints: *Anna served God with Fasting and Prayer,* Luke ii. 37. Where it is observable, that it is reckoned as a service of God, fit to be joined with Prayers. And the Christians of the first times were generally very frequent in the practice of it. Now though Fasting

Fasting be especially proper to a time of humiliation, yet it is not so restrained to it, but it may be seasonable whensoever we have any extraordinary thing to request from God. Thus, when *Esther* was to endeavour the deliverance of her people from destruction, she and all the *Jews* kept a solemn Fast, *Esth.* iv. 16. And thus when *Paul* and *Barnabas* were to be ordained Apostles, there was Fasting joined to Prayer, *Acts* xiii. 3. And so it will be very fit for us, whensoever we have need of any extraordinary directions or assistance from God, whether concerning our temporal or spiritual concernments, thus to quicken our prayers by Fasting. But above all occasions, this of humiliation seems most to require it; for besides the advantages of kindling our zeal, which is never more necessary, than when we beg for pardon of sins. Fasting carries in it somewhat of Revenge, which is reckoned as a special part of Repentance, 2 *Cor.* vii. 11. For by denying our bodies the refreshment of our ordinary food, we do inflict somewhat of punishment upon ourselves for our former excesses, or whatever other sins we at that time accuse ourselves of: which is a proper effect of that indignation, which every sinner ought to have against himself. And truly, he that is so tender of himself, that he can never find in his heart so much as to miss a meal, by way of punishment for his faults, shews he is not much fallen out with himself for committing them, and so wants that indignation which the Apostle, in the fore-named Text, mentions as a part of true repentance.

Fasting, a Revenge upon ourselves.

XXXV. There is no doubt but such holy Revenges upon ourselves for Sins are very acceptable to God; yet we must not think that either those or any thing else we can do, can make satisfaction for our offences; for that nothing but the blood of Christ can do. And therefore on that, and not on any of our performances, we must depend for pardon. Yet since that blood shall never be applied to any but penitent sinners, we are as much concerned to bring forth all the fruits of repentance, as if our hopes depended on them only.

Such revenges acceptable with God, yet no Satisfaction for Sins.

XXXVI. How often this duty of Fasting is to be performed, we have no direction in Scripture. That must be allotted by men's own piety, according as their health, or other considerations will allow. But as it is in humiliation, the frequenter returns we have of set times for it, the better; so it is likewise in Fasting, the oftener the better, so it be not hurtful either to our healths, or to some other duty required of us. Nay, perhaps, Fasting may help some men to more of those times for humiliation, than they would otherwise gain. For perhaps there are some, who cannot without a manifest hindrance to their calling, allow a whole day to that work, yet such an one may at least afford that time he would otherwise spend in eating: And so fasting will be doubly useful towards such a man's humiliation, both by helping him in the duty, and gaining time for it.

Times of Fasting.

XXXVII. I have now gone through the first Branch

Branch of our Duty to God, *to wit*, the acknowledging him for our God. The second is, the having no other. Of which I need say little, as it is a forbidding of that grosser sort of heathenish idolatry, the worshipping of idols; which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this, will be concerned in it. Only I must say, that to pay divine worship to any creature, be it Saint or Angel, yea, or the Image of Christ himself, is a transgression against this second branch of our Duty to God; it being the imparting that to a creature, which is due only to God, and therefore is strictly to be abstained from. *Second Branch of our Duty to God.*

XXXVIII. But there is another sort of Idolatry, of which we are generally guilty, and that is, when we pay those affections of love, fear, trust, and the like, to any creature, in a higher degree than we do to God, for that is the setting up that thing, whatsoever it is, for our God. And this inward kind of Idolatry, is that which provokes God to jealousy, as well as the outward of worshipping an Idol. I might enlarge much upon this, but because some severals of it have been touched on in the former discourse, I suppose it needless; and therefore shall now proceed to the second head of DUTY, that to OURSELVES. *Inward Idolatry.*

SUNDAY VI.

Duty to Ourselves; of Sobriety; of Humility; the great sin of Pride; of Vain-glory, the Danger, Folly; the Means to prevent it; of Meekness, &c.

SECT. I. THIS DUTY to OURSELVES is, by St. *Paul*, in the fore-mentioned text, *Tit.* ii. 12. summed up in this one word *soberly*.

Duty to Ourselves.

Now by *sobriety* is meant our keeping within those due bounds which God hath set us. My business will therefore be, to tell you what are the particulars of this Sobriety; and that, first in respect of the soul; secondly, in respect of the body. The sobriety of the soul stands in right governing its passions and affections; and to that are many virtues required. I shall give you the particulars of them.

II. The first of them is Humility, which may well have the prime place, not only in respect of the excellency of the virtue, but also of its usefulness towards the obtaining of all the rest; this being the foundation on which all others must be built. And he that hopes to gain them without this, will prove but like that foolish builder Christ speaks of, *Luke* vi. 49. *who built his house on the sand.* Of the Humility towards God, I have already spoken, and shewed the necessity of it, I am now to speak of Humility, as it concerns ourselves,

Humility.

selves, which will be found no less necessary than the former.

III. This Humility is of two sorts; the first is, having a mean and low opinion of ourselves; the second is, the being content that others should have so of us. The first of these is contrary to pride, the other to vain-glory. And that both these are absolutely necessary to Christians, I am now to shew you; which will, I conceive, best be done, by laying before you, first, the sin; secondly, the Danger; thirdly, the folly of the contrary vices.

IV. And first, for Pride; the sin of it is so great, that it cast the Angels out of heaven; and therefore, if we may judge of sin by the punishment, it was not only the first, but the greatest Sin, that ever the Devil himself hath been guilty of: but we need no better proof of the heinousness of it, than the extreme hatefulness of it to God, which, besides that instance in his punishing the Devil, we may frequently find in the Scriptures, *Prov.* xvi. 5. *Every one that is proud in heart, is an abomination to the Lord.* And again, *chap.* vi. 17. where there is mention of several things the Lord hates, *a proud look* is set as the first of them; so *James* iv. 6. *God resisteth the proud*: and divers other texts there are to the same purpose; which shews the great hatred God bears to this Sin of Pride. Now since it is certain, God, who is all goodness, hates nothing but as it is evil, it must needs follow, that where God hates in so great a degree, there must be a great degree of evil. *The Great Sin of Pride.*

v. But, secondly, Pride is not only very sinful, but very dangerous; and that, first, in respect of drawing us to other sins; secondly, of betraying us to punishments. First, Pride draws us to other Sins, wherein it shews itself indeed to be direct contrary to humility; for as that is the root of all virtue, so is this of all vice. For he that is proud, sets himself up as his own God, and so can never submit himself to any other rules and laws, than what he makes to himself. The ungodly, says the Psalmist, *is so proud that he careth not for God*, Psal. x. 4. where you see it is his Pride that makes him despise God. And when a man is once come to that, he is prepared for the commission of all Sins. I might instance in a multitude of particular Sins, that naturally flow from this of Pride; as first, anger, which the wise man sets as the effect of Pride, *Prov.* xxi. 24. calling it *Proud Wrath;* secondly, strife and contention, which he again notes to be the offspring of Pride, *Prov.* xiii. 10. *Only by Pride cometh Contention.* And both these are indeed most natural effects of Pride: For he that thinks very highly of himself, expects much submission and observance from others; and therefore cannot but rage and quarrel, whenever he thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root: I shall name but one more, and that is, that Pride not only betrays us to many sins, but also makes them incurable in us; for it hinders the working of all remedies.

The danger of drawing into other Sins.

vi. Those remedies must either come from God,

God, or man; if from God, they must be either in the way of meekness and gentleness, or else of sharpness and punishment. Now if God by his goodness essay to lead a proud man to repentance, he quite mistakes God's meaning, and thinks all the mercies he receives, are but the reward of his own desert; and so long, it is sure, he will never think he needs Repentance. But if, on the other side, God use him more sharply, and lay afflictions and punishments upon him, those in a proud heart work nothing but murmurings and hating of God, as if he did him injury in those punishments. As for the remedies that can be used by man, they again must be either by way of correction or exhortation. Corrections from man will sure never work more in a proud heart, than those from God; for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little: For let a proud man be admonished, though never so mildly and lovingly, he looks on it as a disgrace. And therefore, instead of confessing or amending the fault, he falls to reproaching his reprover, as an over-busy or censorious person; and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure, must be concluded in a most dangerous estate. *Frustrating of Remedies.*

VII. But besides this danger of Sin, I told you there was another, that of Punishment; and of this there will need little proof, when it is considered, that God is *Betraying to Punishment.*

the proud man's professed enemy, that he hates and resists him, as appeared in the text forecited: And then there can be little doubt, that he, which has so mighty an adversary, shall be sure to smart for it. Yet besides this general ground of conclusion, it may not be amiss to mention some of those texts, which particularly threaten this sin; as *Prov.* xvi. 18. *Pride goeth before destruction, and an haughty spirit before a fall.* Again, *Prov.* xvi. 5. *Every one that is proud in heart, is an abomination to the Lord; though hand join in hand, he shall not be unpunished.* The decree, it seems, is unalterable: And whatever endeavours are used to preserve the proud man, they are but vain, for *he shall not go unpunished.* And this is very remarkable in the story of *Nebuchadnezzar*, Dan. iv. who, though a king, the greatest in the world, yet for his Pride was driven from among men, to dwell and feed with beasts. And it is most frequently seen, that this sin meets with very extraordinary judgments, even in this life. But if it should not, let not the proud man think that he hath escaped God's vengeance; for it is sure there will be a most sad reckoning in the next; for if God spared not the Angels for this Sin, but cast them into Hell, let no man hope to speed better.

VIII. In the third place, I am to shew you the great folly of this Sin; and to do that it will be necessary to consider the several things whereof men use to be proud: They are of three sorts; either those which we call the goods of Nature, or the goods of Fortune, or the goods of Grace.

The Folly.

IX.

IX. By the Goods of Nature, I mean Beauty, Strength, Wit, and the like; and the being proud of any of these is a huge folly: For, first, we are very apt to mistake, and think ourselves handsome or witty, when we are not, and then there cannot be a more ridiculous folly than to be proud of what we have not; and such every one esteems it in another man, though he never supposes it his own case, and so never discerns it in himself. And therefore there is nothing more despicable amongst all men, than a proud fool: Yet no man that entertains high opinions of his own wit, but is in danger to be thus deceived; a man's own judgment of himself being of all others, the least to be trusted. But, secondly suppose we be not out in judging, yet what is there in any of these natural endowments, which is worth the being proud of, there being scarce any of them, which some creature or other hath not in a greater degree than man? How much does the whiteness of the lily, and the redness of the rose, exceed the white and red of the fairest face? What a multitude of creatures is there that far surpass man in strength and swiftness? And diverse others there are, which as far as concerns any useful end of theirs, act much more wisely than most of us, and are therefore oftentimes in Scripture proposed to us by way of example. It is therefore surely great unreasonableness for us to think highly of ourselves, for such things as are common to us with beasts and plants. But thirdly, if they were as excellent as we fancy them, yet they are not at all

In respect of the Goods of Nature.

durable, they are impaired and lost by sundry means: A frenzy will destroy the rarest wit; a sickness decay the freshest beauty, the greatest strength; or however, old age will be sure to do all: And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to ourselves. No man can think he did any thing towards the procuring his natural beauty or wit, and so can with no reason value himself for them.

x. In the second place, the folly is as great to be proud of the Goods of Fortune; by them I mean Wealth and Honour, and the like; for it is sure, they add nothing of true worth to the man: Somewhat of outward pomp and bravery they may help him to, but that makes no change in the person. You may load an ass with money, or deck him with rich trappings, yet still you will not make him a wit the nobler kind of beast by either of them. Then, secondly, these are things we have no hold of, they vanish many times ere we are aware; he that is rich to-day may be poor to-morrow, and then will be the less pitied by all in his poverty, the prouder he was when he was rich. Thirdly, We have them all, but as stewards, to lay out for our Master's use, and therefore should rather think how to make up our accounts, than pride ourselves in our receipts. Lastly, Whatever of these we have, they, as well as the former, are not owing to ourselves. But if they be lawfully gotten, we owe them only to God, whose blessing it is that maketh rich, *Prov.* x. 22. If unlawfully, we have

The Goods of Fortune.

have them upon such terms, that we have very little reason to brag of them. And thus you see, in these several respects, the folly of this second sort of Pride.

XI. The third is, that of the goods of Grace: that is, any Virtue a man hath. And here I cannot say, but the things are very valuable, they being infinitely more precious than all the world; yet nevertheless, this is of all the rest the highest folly. And that not only in the foregoing respect, that we help not ourselves to it, Grace being above all things most immediately God's work in us; but especially in this, that the being proud of Grace is the sure way to lose it. God, who gives Grace to the humble, will take it from the proud. For if, as we see in the parable, *Matt.* xxv. 28. the talent was taken from him who had only put it to no use at all, how shall he hope to have it continued to him, that hath put it to so ill, that instead of trading with it for God, hath trafficked with it for Satan? And as he will lose the Grace for the future, so he will lose all the reward of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that Pride shall be charged on him to his destruction, but the Good shall never be remembered to his reward. And this proves it to be a most wretched folly to be proud of Grace. It is like that of children, that pull those things in pieces they are most fond of, but yet much worse than that of theirs; for we not only lose the thing (and that the most precious that can be imagined) but we must also be

The Goods of Grace.

eternally punished for doing so, there being nothing that shall be so sadly reckoned for in the next world, as the abuse of Grace; and certainly there can be no greater abuse of it, than to make it serve for an end so directly contrary to that for which it was given; it being given to make us humble, not proud; to magnify God, not ourselves.

Means of Humility.

XII. Having shewed you thus much of this sin, I suppose it will appear very necessary to be eschewed; to which purpose it will, first, be useful to consider what hath been already said concerning it, and that so seriously as may work in thee not some slight dislike, but a deep and irreconcileable hatred of the sin: Secondly, To be very watchful over thine own heart; that it cherish not any beginnings of it, never to suffer it to feed on the fancy of thy own worth; but whenever any such thought arises, beat it down immediately with the remembrance of some of thy follies or sins, and so make this very motion of Pride an occasion of Humility. Thirdly, never to compare thyself with those thou thinkest more foolish or wicked than thyself, that so thou mayst, like the *Pharisees*, Luke xviii. 11. extol thyself for being better: but if thou wilt compare, do it with the wise and godly; and then thou wilt find thou comest so far short, as may help to pull down thy high esteem of thyself. Lastly, to be very earnest in prayer, that God would root out all degrees of this sin in thee, and make thee one of those *poor in spirit*, Matt. v. 3. to whom the Blessing, even of Heaven itself, is promised.

XIII.

XIII. The second contrary to Humility, I told you was Vain-glory; that is, great thirst after the praise of men. *Vain-glory.*

And first, that this is a sin, I need prove no otherwise, than by the words of our Savour, *John* v. 44. *How can ye believe, which receive honour one of another?* Where it appears, that it is not only a Sin, but such an one as hinders the receiving of Christ into the heart; for so Believing there signifies. This then in the second place, shews you likewise the great dangerousness of this Sin; for if it be that which keeps Christ out of the heart, it is sure it brings infinite danger, since all our safety, all our hope of escaping the wrath to come, stands in receiving him. But besides the authority of this text, common experience shews, that wherever this sin hath possession, it endangers men to fall into many other: For he that so considers the praise of men, that he must at no hand part with it, whenever the greatest sins come to be in fashion and credit (as God knows, many are now-a-days) he will be sure to commit them, rather than run the disgrace of being too singular and precise. I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the Danger of this sin. *The Sin.* *The Danger.*

XIV. The third thing I am to shew is the Folly of it; and that will appear, first, by considering what it is we thus hunt after; nothing but a little air, a blast, the breath of men: it brings us in nothing of real advantage; for I am made never the wiser nor *The Folly.*

the better for a man's saying, I am wise and good. Besides, if I am commended, it must be either before my face, or behind my back; if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it: But if it be behind my back, I have not then so much as the pleasure of knowing it; and therefore it is a strange folly thus to pursue what is so utterly gainless. But secondly, It is not only gainless, but painful and uneasy also. He that eagerly seeks praise, is not at all master of himself, but must suit all his actions to that end, and instead of doing what his own reason and conscience (nay, perhaps his worldly conveniency) directs him to, must take care to do what will bring him in commendations; and to enslave himself to every one that hath but a tongue to commend him. Nay, there is yet a farther uneasiness in it, and that is, when such a man fails of his aim, when he misses the praise, and perhaps meets with the contrary, reproach, (which is no man's lot more often than the vain-glorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of mind is he under? A lively instance of this you have in *Ahithophel*, *2 Sam.* xvii. 23. who had so much of this upon *Absalom's* despising his counsel, that he chose to rid himself of it by hanging himself. And sure this painfulness that thus attends this sin, is sufficient proof of the folly of it. Yet this is not all, it is yet farther very hurtful. For if this vain-glory be concerning any good or christian action,

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it destroys all the fruit of it; he that prays or gives alms to be seen of men, *Matt.* vi. 2. must take that as his reward, *Verily, I say unto you, they have their reward;* they must expect none from God, but the portion of those hypocrites, that *love the praise of men, more than the praise of God.* And this is a miserable folly to make such an exchange. It is like the dog in the fable, who seeing in the water the shadow of the meat he held in his mouth, catched at the shadow, and so let go his meat. Such dogs, such unreasonable creatures are we, when we thus let go the eternal rewards of heaven, to catch at a few good words of men. And yet we do not only lose those eternal joys, but procure to ourselves the contrary, eternal miseries; which is sure the highest pitch of folly and madness. But if the Vain-glory be not concerning any virtuous action, but only some indifferent thing, yet even there also it is very hurtful; for Vain-glory is a sin, that wherever it is placed, endangers our eternal state, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins it stands the most in its own light, hinders itself of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to eclipse whatever praiseworthy thing they do, and brings scorn upon them instead of reputation. And then certainly we may justly condemn this sin of folly, which is so ill a manager even of its own design.

xv. You have seen how wretched a thing this vain-glory is in these several respects, the serious

Helps against Vain-glory. serious consideration whereof may be one good means to subdue it; to which it will be necessary to add, first, a great watchfulness over thyself; observe narrowly whether in any Christian duty thou at all considerest the praise of men; or even in the most indifferent action, look whether thou have not too eager a desire of it; and if thou findest thyself inclined that way, have a very strict eye upon it; and whenever thou findest it stirring, check and resist it; suffer it not to be the end of thy actions: But in all matters of religion let thy duty be the motive; in all indifferent things of common life let reason direct thee; and though thou mayst so far consider in those things the opinion of men, as to observe the rules of common decency, yet never think any praise that comes in to thee from any thing of that kind worth the contriving for. Secondly, set up to thyself another name, *viz.* that of pleasing God: Let that be thy inquiry when thou goest about any thing, Whether it be approved by him? And then thou wilt not be at leisure to consider what praise it will bring thee from men. And surely, he that weighs of how much more moment it is to please God, who is able eternally to reward us, than man, whose applause can never do us any good, will surely make it reasonable to make the former his only care. Thirdly, if at any time thou art praised, do not be much over-joyed with it, nor think a jot the better of thyself; but if it be virtue thou art praised for, remember it was God that wrought it in thee, and give him the glory, never think-

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ing any part of it belongs to thee; if it be some indifferent action, then remember that it cannot deserve praise, as having no goodness in it: But if it be a bad one (as amongst men such are sometimes likeliest to be commended) then it ought to set thee a trembling instead of rejoicing; for then that woe of our Saviour's belongs to thee, *Luke* vi. 26. *Woe unto you when men speak well of you, for so did their fathers to the false prophets:* And there is not a greater sign of a hardened heart, than when men can make their sins the matter of their glory. In the last place, let thy prayers assist in the fight with this corruption.

XVI. A second virtue is MEEKNESS, that is a calmness and quietness of Spirit, contrary to the rages and impatiencies of anger. This Virtue may be exercised either in respect of God, or our neighbour. That towards God I have already spoken of under the head of Humility; and that towards our neighbour, I shall hereafter. All I have here to say of it is, how it becomes a duty to ourselves; that it does in respect of the great advantage we reap by it; which, in mere kindness to ourselves, we are to look after. And to prove that it brings us this great Advantage, I need say no more, but that this Meekness is that to which Christ hath pronounced a blessing, *Matt.* v. 5. *Blessed are the meek;* and not only in the next world, but even in this too, *they shall inherit the earth.* Indeed, none but the meek person hath the true enjoyment of any thing in the world; for the angry and impatient

Meekness.

Advantages of it.

are

are like sick people, who, we used to say, cannot enjoy the greatest prosperities; for let things be never so fair without, they will raise storms within their own breasts. And surely, whoever hath, either in himself or others, observed the great uneasiness of this passion of anger, cannot choose but think Meekness a most pleasant thing.

XVII. Besides, it is also a most honourable thing for it is that whereby we resemble Christ; *Learn of me*, saith he, *for I meek and lowly in heart*, Matt. xi. 29 It is also that whereby we conquer ourselves, overcome our own unruly passions, which of all victories is the greatest and most noble. Lastly, it is that which maketh us behave ourselves like men, whereas anger gives us the fierceness and wildness of savage beasts. And accordingly, the one is by all esteemed and loved, whereas the other is hated and abhorred; every man shunning a man in rage as they would a furious beast.

XVIII. Farther yet; Meekness is the sobriety of the mind; whereas anger is the direct madness: it puts a man wholly out of his own power, and makes him do such things as himself, in his sober temper, abhors. How many men have done those things in their rage, which they have repented all their lives after? And therefore, surely, as much as man is more honourable than a beast, a sober man than a madman, so much hath this virtue of Meekness the advantage of honour above the contrary vice of anger.

XIX. Again, Meekness makes any condition tolerable and easy to be endured. He that meekly

meekly bears any suffering, takes off the edge of it, that it cannot wound him; whereas he that frets and rages at it, whets it, and makes it much sharper than it would be; nay, in some cases, makes that so, which would not else be so at all, as particularly in the case of reproachful words, which, in themselves, can do us no harm, they neither hurt our bodies, nor lessen our estates; the only mischief they can do us, is to make us angry, and then our anger may do us much more: Whereas he that meekly passes them by, is never the worse for them: nay, the better; for he shall be rewarded by God for that patience. Much more might be said to recommend this Virtue to us, in respect of our own present advantage: but I suppose, this may suffice to persuade men to the esteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural constitution, and the like; yet sure is no man of so cholerick a temper, but if he did heartily set about it, would find it were not impossible, in some good measure, to subdue it; but then he must be diligent in using means to that end. Diverse of these means there are: I shall mention some few.

xx. As first, the imprinting deep in our minds the loveliness and benefits of Meekness, together with the ugliness and mischiefs of anger. Secondly, to set before us the example of Christ, who endured all reproaches, yea, torments, with perfect patience: that was *led as a sheep to the slaughter*, Isa. liii. *Means of obtaining it.*

liii. 7. that *when he was reviled, reviled not again: when he suffered, threatened not;* 1 Pet. ii. 23. And if he, the Lord of Glory, suffered thus meekly and unjustly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, to be very watchful to prevent the very first beginnings of anger; and to that purpose, to mortify all inward peevishness and frowardness of mind, which is a sin itself though it proceed no farther; but will also be sure, if it be cherished, to break out into open effects of anger. Therefore whenever thou findest the least rising of it within thee, make as much haste to check it as thou wouldest to quench a fire in thy house; but be sure thou bring no fuel to it, by entertaining any thought that may increase it. And at such time especially, keep a most strict watch over thy tongue, that it break not out into any angry speeches; for that breath will fan the fire, not only in thine adversary, but thyself too; therefore though thy heart be hot within, stifle the flame, and let it not break out: and the greater the temptation is, the more earnestly lift up thy heart to God, to assist thee to overcome it. Fourthly, often remember how great punishment thy sins have deserved; and then, whether thy sufferings be from God, or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore will be ashamed to be impatient at them.

Consideration.

XXI. The third virtue is CONSIDERATION. And this, in a most especial manner, we owe to our souls: For

For without it we shall, as rash unadvised people use to do, rush them into infinite perils. Now this Consideration is either of our state, or of our actions. By our State I mean, what our condition is, to God-ward; whether it be such that we may reasonably conclude ourselves in his favour. This it much concerns us to consider and examine, and that not by those easy rules men are apt to frame to themselves, as whether they believe that Christ died for their sins, that they are of the number of the elect, and shall certainly be saved. If these and the like were all that were required to put us into God's favour, none but some melancholy persons could ever be out of it: For we are apt enough generally to believe comfortably of ourselves. But the Rules God hath given us in his Word, are those by which we must be tried at the last day, and therefore are certainly the only safe ones by which to try ourselves now. And the sum of those are, that whosoever continues in any one wilful sin, is not in his favour; nor can, if he do so die, hope for any mercy at his hand.

Of our State.

The rules by which to try our State.

XXII. Now it is highly necessary we should consider what our condition is in this respect; for since our life is nothing but a puff of breath in our nostrils, which may, for aught we know, be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that so, in case we want at present that oil in our lamps wherewith we are to meet the Bridegroom, *Matt.* xxv. 8. we may timely

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get it; and not for want of it, be ever shut out, like the foolish virgins, from his presence. The neglect of this Consideration hath undone many souls, some by too easy a belief, that they were in a good condition, without considering, and trying themselves by the foregoing Rule, but presuming either upon some slight outward performances, or upon such a false faith, as I even have now described; others by their wretched careless going on, without so much as asking themselves what their condition is, but hope they should do as well as their neighbours, and so never enquiring further; which wretched carelessness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate, to see whether he be worth something or nothing, will be sure to be a beggar in the end. But in this far weightier matter we can generally be thus improvident.

The danger of inconsideration.

XXIII. The second thing we are to consider is our actions, and those either before or after the doing of them. In the first place, we are to consider before we act, and not to do any thing rashly or headily; but first to advise with our consciences, whether this be lawful to be done: For he that follows his own inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly, and be assured of the lawfulness of the thing, before thou venture to do it. This advisedness

Our Actions.

Before we do them.

visedness is, in all worldly things, accounted so necessary a part of wisdom, that no man is accounted wise without it: A rash man we look upon as the next degree to a fool. And yet it is sure, there is not so much need of looking about us in any thing, as in what concerns our souls; and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the Treatise.

After they are done.

XXIV. Secondly, we are to consider the Actions when they are past also; that is, we are to examine whether they have been such as are allowable by the laws of Christ. This is very necessary, whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a good conscience, and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for, without this, it is impossible we should ever come to amendment; for, unless we observe them to have been amiss, we can never think it needful to amend, but shall still run on from one wickedness to another, which is the greatest curse any man can lie under.

Frequency of Consideration.

XXV. The oftener therefore we use this Consideration, the better; for the less likely it is that any of our sins shall escape our knowledge. It is much to be wished, that every man would thus every night try the actions of the day, that so, if he have

done any thing amiss, he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and course. And that he may also early beg God's pardon, which will the easier be had, the sooner it is asked; every delay of that being a great increase of the sin. And surely, whoever means to take an account of himself at all, will find this the easier course: it being much easier to do it so, a little at a time, and while passages are fresh in his memory, than to take the account of a long time together. Now if it be considered, that every wilful sin must have a particular repentance before it can be pardoned, methinks men should tremble to sleep without that repentance; for what assurance hath any man that lies down in his bed, that he shall ever rise again? And then how dangerous is the condition of that man, that sleeps in an unrepented sin? The weighing of these several motives may be a means, by God's blessing, to bring us to the practice of this duty of Consideration in all the parts of it.

Danger of omitting it.

SUNDAY VII.

Of Contentedness, and the Contraries to it; Murmuring, Ambition, Covetousness, Envy; Helps to Contentedness; of Duties which concern our Bodies; of Chastity, &c. Helps to it; of Temperance.

SECT. 1. THE Fourth VIRTUE is CONTENTEDNESS; and this surely is a duty we must

is a duty we must owe to ourselves, it being that without which it is impossible to be happy. This Contentedness is a well-pleasedness with that condition, whatever it is, that God hath placed us in; not murmuring and repining at our lot, but chearfully welcoming whatsoever God sends. How great, and withal how pleasant a virtue this is, may appear by the contrariety it hath to several great and painful vices: So that where this is rooted in the heart, it subdues not only some such single sin, but a cluster of them together. *Contentedness.*

II. And, first, it is contrary to all murmuring in general, which is a sin most hateful to God, as may appear by his sharp punishments of it on the *Israelites* in the wilderness, as you may read in several places of the book of *Exodus* and *Numbers*. And surely it is also very painful and uneasy to a man's self; For if, as the Psalmist saith, it be a *joyful and pleasant thing to be thankful*, we may, by the rule of contraries, conclude, it is a sad and unpleasant thing to be murmuring; and, I doubt not, every man's own experience will confirm the truth of it. *Contrary to Murmuring.*

III. Secondly, it is contrary to Ambition. The ambitious man is always disliking his present condition, and that makes him so greedily to seek a higher; whereas he that is content with his own, lies quite out of the road of this temptation. Now Ambition is not only a great sin in itself, but it puts men upon many others; there is nothing so horrid, which a man that eagerly seeks greatness, *To Ambition.*

ness, will stick at: Lying, perjury, murder, or any thing will down with him, if they seem to tend to his advancement: And the uneasiness of it is answerable to the sin. This none can doubt of, that considers what a multitude of fears and jealousies, cares and distractions there are that attend Ambition in its progress, besides the great and publick ruins that usually befal it in the end. And therefore, sure, Contentedness is in this respect as well a happiness as a virtue.

To Covetousness.

IV. Thirdly, it is contrary to Covetousness. This the Apostle witnesseth, *Heb.* xiii. 5. *Let your conversation be without Covetousness, and be content with such things as ye have.* Where you see, Contentedness is set as the direct contrary to Covetousness. But of this there needs no other proof than common experience; for we see, the covetous man never thinks he hath enough, and therefore can never be content: for no man can be said to be so, that thirsts after any thing he hath not. Now that you may see how excellent and necessary a virtue this is, that secures us against Covetousness, it will not be amiss a little to consider the nature of that sin.

Covetousness contrary to our Duty to God.

V. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life; I mean those three great Duties, to God, to Ourselves, to our Neighbours. First, it is so contrary to our Duty to God, that Christ himself tells us, *Luke* xvi. 13. *We cannot serve God and Mammon;* He that sets his heart upon wealth, must necessarily take it off from God. And

And this we daily see in the covetous man's practice; he is so eager in the gaining of riches, that he hath no time or care to perform his Duty to God; let but a good bargain, or opportunity of gain come in his way, prayer, and all duties of religion must be neglected, to attend it. Nay, when the committing the greatest sin against God, may be likely either to get or save him aught, his love of wealth, quickly persuades him to commit it.

VI. Secondly, it is contrary to the Duty we owe to Ourselves, and that both in respect of our soul and bodies. *To Ourselves.* The covetous man despises his soul, sells that to eternal destruction for a little pelf: For so every man does that by any unlawful means seeks to enrich himself. Nay, though he do it not by unlawful means, yet if he have once set his heart upon wealth, he is that covetous person upon whom the Apostle hath pronounced, *That he shall not inherit the kingdom of God*, 1 Cor. vi. 10. Nor doth he only offend against his soul, but his body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custom of rich misers, that I need not prove it to you.

VII. In the third place, Covetousness is contrary to the duty we owe to our Neighbours: And that in both the parts of it, justice and charity. He that loves money immoderately, will not care whom he cheats and defrauds, so he may bring in gain to himself; and from hence spring those many *To our Neighbours.*

tricks of deceit and couzenage so common in the world. As for charity, that is never to be hoped for from a covetous man, who dreads the lessening of his own heaps, more than the starving of his poor brother. You see how great a sin this is, that we may well say of it as the Apostle doth, 1 *Tim.* vi. 10. *The love of money is the root of all evil.* And it is not much less uneasy than wicked: for between the care of getting and the fear of losing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned, as he tenders his happiness either in this world, or the next, to guard himself against this sin, which he can no [illegible] but by possessing his heart with this Virtue of Contentedness.

Contentedness contrary to Envy.

VIII. In the fourth place, it is contrary to Envy; for he that is content with his own condition, hath no temptation to envy another's. How unchristian a sin this of Envy is, shall hereafter be shewed: At the present I need say no more, but that it is also a very uneasy one, it frets and gnaws the very heart of him that harbours it. But the worse this sin is, the more excellent still is this grace of Contentedness, which frees us from it. I suppose, I have said enough to make you think this is a very lovely and desirable Virtue: And sure it were not impossible to be gained by any, that would but observe these few directions.

Helps to Contentedness.

IX. First, to consider that whatever our estate and condition in any respect be, it is that which is allotted us by God, and therefore it is certainly the best for us, he being

being much better able to judge for us, than we for ourselves: And therefore to be displeased at it, is in effect to say we are wiser than he. Secondly, Consider thoroughly the vanity of all worldly things; how very little there is in them while we have them, and how uncertain we are to keep them; but above all, in how little stead they will stand us at the day of death or judgment, and then thou canst not think any of them much worth the desiring, and so wilt not be discontented for want of them. Thirdly, Suffer not thy fancy to run on things thou hast not; many have put themselves out of love with what they have, only by thinking what they want. He that sees his neighbour possess somewhat, which himself hath not, is apt to think, how happy he should be, if he were in that man's condition; and, in the mean time, never thinks of enjoying his own, which yet perhaps, in many respects, may be much happier than that of his neighbour's which he so much admires: For we look but upon the outside of other men's conditions: and many a man that is envied by his neighbours as a wonderful happy person, hath yet some secret trouble, which makes him think much otherwise of himself. Therefore never compare thy condition in any thing with those thou countest more prosperous than thyself; but rather do it with those thou knowest more unhappy, and then thou wilt find cause to rejoice in thy own portion. Fourthly, Consider how far thou art from deserving any good thing from God, and then thou canst not but with *Jacob*, Gen. xxxii. 10. con-

fess, that thou art *not worthy of the least of those mercies* thou enjoyest, and instead of murmuring that they are no more, wilt see reason to admire and praise the bounty of God, that they are so many. Fifthly, Be often thinking of the joys laid up for thee in Heaven; look upon that as thy home, on this world only as an inn, where thou art fain to take up in thy passage: And then as a traveller expects not the same conveniences at an inn, that he hath at home; so thou hast reason to be content with whatever entertainment thou findest here, knowing thou art upon thy journey to a place of infinite happiness, which will make an abundant amends for all the uneasiness and hardship thou canst suffer in the way. Lastly, Pray to God, from whom all good things do come, that he will, to all his other blessings, add this of a contented mind, without which thou canst have no taste or relish of any other.

Diligence.

x. A fifth duty is DILIGENCE; this is made up of two parts, Watchfulness, and industry, and both these we owe to our souls.

Watchfulness against Sin.

xi. First, Watchfulness, in observing all the dangers that threaten them. Now since nothing can endanger our souls but sin, this Watchfulness is principally to be employed against that; and, as in a besieged city, where there is any weak part, there it is necessary to keep the strongest guard; so it is here, wherever thou findest thy inclinations such as are most likely to betray thee to sin, there it concerns thee to be especially watchful.

Observe

Observe therefore carefully to what sins either thy natural temper, thy company, or thy course of life do particularly incline thee, and watch thyself very narrowly in those; yet do not so lay out all thy care on those, as to leave thyself open to any other; for that may give Satan as much advantage on the other side; but let thy watch be general, against all sin, though in a special manner against those, which are like oftenest to assault thee.

XII. The second part of Diligence is Industry, or Labour; and this also we owe to our souls: for without it, they will as little prosper as that vineyard of the Sluggard, which *Solomon* describes, *Prov.* xxiv. 30. For there is a husbandry of the soul, as well as of the estate; and the end of the one, as of the other, is the increasing and improving of its riches. Now the riches of the soul are either natural or divine. By the natural, I mean its faculties of reason, wit, memory, and the like: By the divine, I mean the graces of God, which are not the soul's natural portion, but are given immediately by God; and both these we are to take care to improve, they being both talents intrusted to us for that purpose. *Industry in improving Gifts.*

XIII. The way of improving the natural, is by employing them so, as may bring in most honour to God; We must not let them lie idle by us through sloth, neither must we overwhelm them with intemperance, and brutish pleasures, which is the case of too many, but we must employ them, and set them on work: But then we must be sure it be not in *Of Nature.*

the Devil's service; like many, who set their wit only to the profaning of God, or cheating their neighbours, and stuff their memories with such filthiness, as should never once enter their thoughts. Our use of them must be such as may bring in most glory to God, most benefit to our neighbours, and may best fit us to make our accounts, when God shall come to reckon with us for them.

Of Grace. XIV. But the other part of the soul's riches is yet more precious, that is, Grace; and of this we must be especially careful to husband and improve it. This is a duty expressly commanded us by the Apostle, 2 *Pet.* iii. 18. *Grow in Grace.* And again, in the first chapter of that Epistle, *ver.* 5. *Give all diligence to add to your faith virtue, and to virtue knowledge*, &c. Now the especial means of improving Grace is by employing it; that is, by doing those things for the enabling us whereunto it was given us: This is a sure means, not only in respect of that easiness, which a custom of any thing brings in the doing of it; but principally, as it hath the promise of God, who hath promised, *Matt.* xxv. 29. That *to him that hath* (that is, hath made use of what he hath) *shall be given, and he shall have abundance.* He that diligently and faithfully employs the first beginnings of Grace, shall yet have more; and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of the spiritual, *The hand of the diligent maketh rich.*

XV. Therefore, whenever thou findest any good motions

motions in thy heart, remember that is a season for this spiritual husbandry: If thou hast but a check of conscience against any sin thou livest in, drive that on till it comes to an hatred; and then that hatred till it comes to a resolution; then from that resolution proceed to some endeavours against it. Do this faithfully and sincerely, and thou shalt certainly find the Grace of God assisting thee, not only in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this Industry thou must not fail to add thy prayers also; there being a Promise, That God will *give the Holy Spirit to them that ask it*, Matt. vii. 11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious than all the world, both in respect of its own worth, and its usefulness to us, we must beg it with much more zeal and earnestness, than all temporal blessings, or else we shew ourselves despisers of it.

To improve good Motions.

XVI. Having directed you to the means of improving Grace, I shall, to quicken you to it, mention the great danger of the contrary; and that is, not as in other things, the losing only those further degrees, which our industry might have helped us to, but it is the losing even of what we already have; *For from him that hath not* (that is again, hath not made use of what he hath) *shall be taken away, even that which he hath*, Matt.

The Danger of the contrary.

xxv. 29. God will withdraw the Grace which he sees so neglected, and we see in that parable; the talent was taken from him that had only hid it in a napkin, and had brought in no gain to his lord. And this is a most sad punishment; the greatest that can befall any man, before he comes to hell; indeed it is some kind of foretaste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned; and it is also the binding a man over to that fuller portion of wretchedness in another world; for that is the last doom of the unprofitable servant, *Matt.* xxv. 30. *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* You see, these are no light dangers that attend this neglect of Grace; and therefore, if we have any love, any common pity to our souls, we must set ourselves to this industry. I have now done with those VIRTUES which respect our SOULS; I come now to those which concern our BODIES.

Chastity.

XVII. The first of which is CHASTITY, or PURITY, which may well be set in the front of Duties we owe to our bodies; since the Apostle, 1 *Cor.* vi. 18, sets the contrary, as the special sin against them: *He that committeth fornication, sinneth against his own body.*

XVIII. Now this Virtue of Chastity consists in a perfect abstaining from all kinds of Uncleanness, not only that of adultery and fornication, but all other more unnatural sorts of it, committed either upon ourselves, or with any other.

In

In a word, all acts of that kind are utterly against Chastity, save only in lawful marriage. And even there, men are not to think themselves let loose to please their brutish appetites, but are to keep themselves within such rules of moderation, as agree to the ends of marriage, which being these two, the begetting of children, and the avoiding of fornication, nothing must be done which may hinder the first of these ends: And the second aiming only at the subduing of lust, the keeping men from any sinful effects of it, it is very contrary to that end to make marriage an occasion of heightening and inflaming it.

Uncleanness forbidden in the very lowest Degrees.

XIX. But this virtue of Chastity teacheth not only to the restraining of the grosser act, but to all lower degrees; it sets a guard upon our eyes, according to that of our Saviour, *Matt.* v. 28. *He that looketh on a woman to lust after her, hath committed adultery with her already in his heart;* and upon our hands, as appears by what Christ adds in that place, *If thy hand offend thee, cut it off*, ver. 30. So also upon our tongues, that they speak no immodest or filthy words, *Let no corrupt communication proceed out of your mouth*, Eph. iv. 29. Nay, upon our very thoughts and fancies; we must not entertain any foul or filthy desires, not so much as the imagination of any such thing. Therefore he that forbears the grosser act, and yet allows himself in any of these, it is to be suspected, that it is rather some outward restraint that keeps him from it, than the conscience of the sin; for if it were

that, it would keep him from these too, these being sins also, and very great ones in God's sight. Besides, he that lets himself loose to these, puts himself in very great danger of the other, it being much more easy to abstain from all, than to secure against the one, when the other is allowed. But above all, it is to be considered, that even these lower degrees are such as make men very odious in God's eyes, who seeth the heart, and loves none that are not pure there.

The mischiefs of it.

XX. The loveliness of this virtue of Chastity needs no other way of describing, than by considering the loathsomeness and mischiefs of the contrary sin; which is, first, very brutish; those desires are but the same that the beasts have; and then how far are they sunk below the nature of men, that can boast of their sins of that kind, as of their special excellency? When, if that be the measure, a goat is the most excellent creature. But indeed they that eagerly pursue this part of beastiality do often leave themselves little besides their human shape to difference them from beasts; this sin so clouds the understanding, and defaceth the reasonable soul. Therefore *Solomon* very well describes the young man that was going to the harlot's house, *Prov.* vii. 22. *He goeth after her as an ox goeth to the slaughter.*

To the Soul.

To the Body.

XXI. Nor, secondly, are the effects of it better to the body than to the mind. The many foul and filthy, besides painful diseases, which often follow this sin, are sufficient witnesses how mischievous it is to the Body. And, alas! how many are there that

that have thus made themselves the Devil's martyrs? suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest tyrant? Surely, they that pay thus dear for damnation, very well deserve to enjoy the purchase.

XXII. But thirdly, besides the natural fruits of this sin, it is attended with very great and heavy judgments from God; the most extraordinary and miraculous Judgment that ever befel any place, fire and brimstone from Heaven upon *Sodom* and *Gomorrah*, was for this sin of uncleanness; and many examples likewise of God's vengeance may be observed on particular persons for this sin. The incest of *Ammon* cost him his life, as you may read, 2 *Sam.* xiii. *Zimri* and *Cozbi* were slain in the very act, *Numb.* xxv. 8. And no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatened this sin, 1 *Cor.* iii. 17. *If any man defile the temple of God, him shall God destroy.* This sin of uncleanness is a kind of sacrilege, a polluting those bodies which God hath chosen for his temples, and therefore no wonder if it be thus heavily punished. *The Judgments of God against us.*

XXIII. Lastly, this sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those things which bar men thence, but this of uncleanness hath a special *It shuts out from Heaven.*

place in it. Thus it is *Gal.* v. 19, and so again, 1 *Cor.* vi. 9. If we will thus pollute ourselves, we are fit company only for those black spirits, the Devil and his Angels; and therefore with them we must expect our portion, where our flames of lust shall end in flames of fire.

Helps to Chastity.

XXIV. All this laid together, may surely recommend the virtue of Chastity to us; for the preserving of which we must be very careful, first, to check the beginnings of the temptation, to cast away the very first fancy of lust with indignation; for if you once fall to parly and talk with it, it gains still more upon you, and then it will be harder to resist: Therefore your way in this temptation is to fly rather than to fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of itself, though it should never proceed farther, is, as hath been shewed, a great abomination before God. Secondly, have a special care to fly idleness, which is the proper soil for these filthy weeds to grow in, and keep thyself always busied in some innocent or virtuous employment; for then these fancies will be less apt to offer themselves. Thirdly, never suffer thyself to recal any unclean passages of thy former life with delight; for that is to act over the sin again, and will be so reckoned by God: Nay, perhaps thus deliberately to think of it, may be a greater guilt than a rash acting of it: For this both shews thy heart to be set upon filthiness, and is also a preparation to more acts of it.

Fourthly,

Fourthly, forbear the company of such light and wanton persons, as either by the filthiness of their discourse, or any other means, may be a snare to thee. Fifthly, pray earnestly, that God would give thee the spirit of Purity, especially at the time of any present temptation. Bring the unclean Devil to Christ to be cast out, as did the man in the Gospel; and if it will not be cast out with Prayer alone, add Fasting to it; but be sure thou do not keep up the flame by any high or immoderate feeding. The last remedy, when the former prove vain, is Marriage, which becomes a Duty to him that cannot live innocently without it. But even here there must be care taken, lest this, which should be for his good, become to him an occasion of falling, for want of sobriety in the use of Marriage. But this I have touched on already, and therefore need add no more, but an earnest intreaty, that men would consider seriously of the foulness and danger of this sin of uncleanness, and not let the commonness of it lessen their hatred of it; but rather make them abhor that shameless impudence of the world, that can make light of this sin, against which God hath pronounced such heavy curses: *Whoremongers and adulterers God will judge*, Heb. xiii. 4. And so he will certainly do all sorts of unclean persons whatsoever.

Temperance.

XXV. The second VIRTUE that concerns our bodies, is TEMPERANCE: And the exercises of that are divers; as first, Temperance in Eating; secondly, in Drinking; thirdly, in Sleep; fourthly, in Recreation; fifthly, in Apparel. I shall speak of them

In Eating. them severally; and first, of Temperance in Eating. This Temperance is observed, when our eating is agreeable *Ends of Eating.* to those ends, to which Eating is by God and nature designed: Those are, first the being; secondly, the well-being of our Bodies.

XXVI. Man is of such a frame, that Eating *Preserving life.* becomes necessary to him for the preserving his life: Hunger being a natural disease, which will prove deadly, if not prevented; and the only physic for it is Eating; which is therefore become a necessary means of keeping us alive. And that is the first end of Eating; and as men use not to take physick for pleasure, but remedy, so neither should they eat.

XXVII. But secondly, God hath been so *Of Health.* bountiful as to provide not only for the being, but the well-being of our bodies; and therefore we are not tied to such strictness, that we may eat no more than will just keep us from starving, but we may also eat whatsoever, either for kind or quantity, most tends to the health and welfare of them. Now that Eating which is agreeable to these ends, is within the bounds of Temperance; as on the contrary, whatsoever is contrary to them, is a transgression against it; he therefore that sets up to himself other ends of Eating, as either the pleasing of his taste, or (what is yet worse) the pampering of his body, that he may the better serve his lust, he directly thwarts and crosses those ends of God; for he that hath those aims doth

that

that which is very contrary to health, yea, to life itself, as appears by the many diseases, and untimely deaths, which surfeiting and uncleanness daily bring on men.

XXVIII. He therefore that will practice this virtue of Temperance, must neither eat so much, nor of any such sorts of meat (provided he can have other) as may be hurtful to his health. What the sorts or quantities shall be, is impossible to set down, for that differs according to the several constitutions of men; some men may with Temperance eat a great deal, because their stomachs require it; when another may be guilty of Intemperance in eating but half so much, because it is more than is useful to him. And so also for the sorts of meat, it may be niceness and luxury for some to be curious in them, when yet some degree of it may be necessary to the infirmities of a weak stomach, which not out of wantonness, but disease, cannot eat the coarser meats. But I think it may in general be said, that to healthful bodies, the plainest meats are generally the most wholesome, But every man must in this be left to judge for himself; and that he may do it aright, he must be careful that he never suffer himself to be enslaved to his palate, for that will be sure to satisfy itself, whatever becomes of health or life. *Rules of Temperance in Eating.*

XXIX. To secure him the better, let him consider, first, how unreasonable a thing it is, that the whole body should be subject to this one sense of tasting, that it must run all hazards only to please that. *Means of it.*

But

But it is yet much more so, that the diviner part, the Soul, should also be thus enslaved: And yet thus it is in an intemperate person; his very soul must be sacrificed to this brutish appetite; for the sin of intemperance, though it be acted by the body, yet the soul must share in the eternal punishment of it. Secondly, consider how extreme short and vanishing this pleasure is, it is gone in a moment; but the pains that attend the excess of it, are much more durable; and then surely it agrees not with that common reason, wherewith, as men, we are endued, to set our hearts upon it. But then, in the third place, it agrees yet worse with the temper of a Christian, who should have his heart so purified and refined with the expectation of those higher and spiritual joys he looks for in another world, that he should very much despise these gross and brutish pleasures, which beasts are as capable of as we: and to them we may well be contented to leave them, it being the highest their natures can reach to: But for us who have so much more excellent hopes, it is an intolerable shame that we should account them as any part of our happiness. Lastly, the sin of gluttony is so great and dangerous, that Christ thought fit to give an especial warning against it: *Take heed to yourselves, that your hearts be not overcharged with surfeiting*, &c, *Luke* xxi. 34. And you know what was the end of the rich Glutton, *Luke* xvi. He that had *fared deliciously every day*, at last wants *a drop of water to cool his tongue*. So much for the first sort of temperance, that of Eating.

SUN-

SUNDAY VIII.

Of Temperance in Drinking; false Ends of Drinking, viz. *Good Fellowship, putting away Cares*, &c.

SECT. 1. The second is Temperance in Drinking: And the ends of Eating and Drinking being much the same, I can give no other direct rules in this than what were given in the former; to wit, That we drink neither of such sorts of liquor, nor in such quantities, as may not agree with the right ends of Drinking, the preserving our lives and healths; only in this there will be need of putting in one caution: For our understandings being in more danger to be hurt by Drinking than Meat, we must rather take care to keep that safe, and rather not drink what we might safely in respect of our health, if it be in danger to distemper our reason. This I say, because it is possible some men's brains may be so weak that their heads cannot bear that ordinary quantity of Drink, which would do their bodies no harm. And whoever is of this temper, must strictly abstain from that degree of Drink, or that sort of it, which he finds hath that effect; yea, though it do in other respects appear not only safe, but useful to his health. For though we are to preserve our health, yet we are not to do it by a sin, as Drunkenness most certainly is. *Temperance in Drinking*

11. But, alas! of those multitude of Drunkards we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain, men have set up to themselves some other ends of Drinking, than those allowable ones forementioned: It may not be amiss a little to explain what they are, and withal to shew the unreasonableness of them.

False ends of Drinking.

111. The first, and most owned, is that which they call good fellowship: One man drinks to keep another company at it. But I would ask such a one, Whether, if that man were drinking rank poison, he would pledge him for company? If he say he would not, I must tell him that by the very same, nay, far greater reason, he is not to do this. For immoderate Drinking is that very poison; perhaps it doth not always work death immediate (yet there want not many instances of its having done even that, very many have died in their drunken fit) but that the custom of it does usually bring men to their ends, is past doubt; and therefore, though the poison work slowly, yet it is still poison. But, however, it doth at the present work that which a wise man would more abhor than death; it works madness and frenzy, turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of Drink are such, that had being drunk been first enjoined as a punishment, we should have thought him a more than ordinary tyrant that had invented it.

Good Fellowship.

IV.

IV. A second end of Drinking is said to be the maintaining of Friendship and Kindness among men. But this is strangely unreasonable, that men should do that towards the maintaining of Friendship, which is really the greatest mischief that can be done to any man. Did ever any thing to befriend a man, by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man, does this and much more; he ruins his reason, yea, his soul, and yet this must be called the way of preserving of Friendship. This is so ridiculous, that one would think none could own it, but when he were actually drunk. But besides, alas! experience shows us that this is fitter to beget quarrels, than preserve Kindness; as the many drunken brawls we every day see, with the wounds, and sometimes murders that accompany them, do witness. *Preserving of Kindness.*

V. A third end is said to be the chearing of their Spirits, making them merry and jolly. But sure, if the mirth be such that reason must be turned out of doors before it begin, it will be very little worth: One may say with *Solomon*, Eccles. ii. 2. *The laughter of such fools is madness.* And sure they that will be drunk to put themselves in this temper, must, by the same reason, be glad of a frenzy, if they could but be sure it would be of the merry sort. But little do these merry folks think what sadness they are all this while heaping up to themselves, often in this world, when by some mad pranks they play in their jollity, they bring mischief upon themselves; but however, certainly in another, where this mirth will be sadly reckoned for. *Chearing the Spirits.*

VI.

VI. A fourth end is said to be the putting away of Cares; but I shall ask, What those Cares are? Be they such as should be put away? Perhaps they are some checks and remorses of conscience, which must be thus charmed. And I doubt this hath proved too effectual with many to the laying them asleep. But this is the wickedest folly in the world; for if thou thinkest not these checks to have something considerable in them, why do they trouble thee? But if thou dost, it is impossible thou canst hope this can long secure thee from them. Thou mayest thus stop their mouths for a while, but they will one day cry the louder for it. Suppose a thief or a murderer knew he were pursued to be brought to justice, would he, think you, to put away the fear of being hanged, fall to Drinking, and in the mean time take no care for his escape? Or would you not think him desperately mad, if he did; Yet this is the very case here: Thy conscience tells thee of thy danger, that thou mustere long be brought before God's judgment-seat; And is it not madness for thee, instead of endeavouring to get thy pardon, to drink away the thought of thy danger? But, in the second place, suppose these Cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy reason, thy Christianity, as not to let them be as forcible to that end as a little Drink. Thy reason will tell thee it is in vain to care, where care will bring no advantage; and thy Christianity will direct thee to one, on whom thou mayest safely *cast all thy cares*,

Putting away Cares.

cares, for he careth for thee, 1 Pet. v 7. And therefore, unless thou meanest to renounce being both a man and a christian, never betake thee to this pitiful shift to rid thee of thy cares. But besides, this will not do the deed neither, for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy Cares, yet when that is over, they will return again with greater violence; and if thou hast any conscience, bring new Care with them, even that which arises from the guilt of so foul a sin.

VII. A fifth end is said to be the passing away of Time. This, though it be as unreasonable as any of the former, yet by the way, it serves to reproach idleness, which is, it seems, so burthensome a thing, that even this vilest employment is preferred before it. But this is in many a very false plea; for they often spend time at the pot, not only when they have nothing else to do, but even to the neglect of their most necessary business. However, it is in all a most unreasonable one, for there is no man, but he may find somewhat or other to employ himself in. If we have little worldly business of his own, he may yet do somewhat to the benefit of others: but however, there is no man but hath a soul, and if he will look carefully to that, he need not complain for want of business. Where there are so many corruptions to mortify, so many inclinations to watch over, so many temptations (whereof this of Drunkenness is not the least) to resist, the graces of God to improve and stir up, and for-

Passing away of Time.

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mer neglects of all these to lament, sure there can never want sufficient employment; for all these require time; and so men at their deaths find; for those that have all their lives made it their business to drive away their Time, would then give all the world to redeem it. And sure, where there is much leisure from worldly affairs, God expects to have the more time thus employed in spiritual exercises. But it is not likely those meaner sort of persons, to whom this Book is intended, will be of the number of those that have much leisure, and therefore I shall no further insist on it; only I shall say this, that what degrees of leisure they at any time have, it concerns them to employ to the benefit of their souls, and not to bestow it to the ruin of them, as they do who spend it in Drinking.

VIII. A sixth end is said to be the preventing of that Reproach, which is by the world cast on those that will in this be stricter than their neighbours. But in answer to this, I shall first ask, What is the harm of such Reproach? Surely it cannot equal the least of those mischiefs Drunkenness betrays us to. Nay if we will take our Saviour's word, it is a happiness: *Blessed*, saith he, *are ye, when men shall revile you, and say all manner of evil against you for my sake*, Matt. v. 11. And St. *Peter* tells us, 1 *Pet.* iv. 14. *If ye be reproached for the name of Christ, happy are ye.* And, sure, to be reproached for obedience to any command of Christ's is to be reproached for his name. Secondly, let it be remembered, that at our baptism, we solemnly renounced the world: and

Preventing Reproach.

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shall we now so far consider it, as for a few scoffs of it, to run ourselves on all the temporal evils before-mentioned; and, which is much worse, the wrath of God and eternal destruction? But, thirdly, if you fear reproach, why do you do that which will bring reproach upon you from all wise and good men, whose opinion alone is to be regarded; and it is certain, drinking is the way to bring it on you from all such. And to comfort thyself against that, by thinking thou art still applauded by the foolish and worst sort of men, is, as if all the mad-men in the world should agree to count themselves the only sober persons, and all others mad: which yet sure will never make them the less mad, nor others the less sober. Lastly, Consider the heavy doom Christ hath pronounced on those that are ashamed of him; and so are all those that for fear of reproach shall shrink from their obedience to him, *Mark* viii. 38. *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy Angels.* There is none but will at that day desire to be owned by Christ: But whoever will not here own him, that is, cleave fast to his commands, notwithstanding all the scorns, nay, persecutions of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of fools and mad-men, deserves well to have it befal him. But after all this, it is not sure that even these will despise thee for thy sobriety: It is possible they may seem to do so to fright thee

thee out of it: but if the hearts were searched, it would be found they do, even against their wills, bear a secret reverence to sober persons; and none fall more often under their scorn and despising, than those that run with them to the same excess of riot; for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

Pleasure of the Drink.

IX. There is a seventh end, which though every man thinks too base to own, yet it is too plain it prevails with many; and that is, the bare pleasure of the Drink: But to these, I confess, it will not be fit to say much; for he that is come to this lamentable degree of sottishness, is not likely to receive benefit by any thing that can be said: Yet let me tell even this man, that he, of all others, hath the most means of discerning his fault; for this being such a ground of drinking, as nobody will own, he is condemned of himself, yea, and all his fellow drunkards too; for their denying it is a plain sign they acknowledge it a most abominable thing. And if *Esau* was called a profane person, *Heb.* xii. 16. for *selling but his birth-right for a mess of pottage*, and that too when he had the necessity of hunger upon him, what name of reproach can be bad enough for him, who sells his health, his reason, his God, his soul, for a cup of drink, and that too when he is so far from needing it, that perhaps he hath already more than he can keep? I shall say no more to this sort of persons; but let me warn all those that go on in this sin, or any of the former grounds, that a little time will bring them even to this which

which they profess to loath; it being daily seen that those, which were first drawn into the sin for the love of the company, at last continue in it for the love of the drink.

x. I can think but of one end more; that is, that of Bargaining. Men say, it is necessary for them to drink in this one respect of trading with their neighbours; bargains being most conveniently to be struck up at such meetings. But this is yet a worse end than all the rest; for the bottom of it is an aim of cheating and defrauding others. We think, when men are in drink, we shall the better be able to over-reach them, and so this adds the sin of cozenage and defrauding to that of Drunkenness. Now that this is indeed the intent, is manifest; for if it were only the dispatch of bargains were aimed at, we should chuse to take men with their wits about them: Therefore the taking them when drink hath distempered them, can be for nothing but to make advantage of them. Yet this often proves a great folly, as well as a sin; for he that drinks with another, in hope to over-reach him, doth many times prove the weaker-brained, and becomes drunk first, and then he gives the other that opportunity of cheating him, which he designed for the cheating of the other. Now this end of drinking is so far from becoming an excuse, that it is a huge heightening of the sin: for if we may not drink intemperately upon any occasion, much less upon so wicked an one, as is the cozening and defrauding of our brethren. *Bargaining.*

xi. I suppose I have now shewed you the

Degrees of his Sin. unreasonableness of those motives, which are ordinarily brought in excuse of this sin. I am yet farther to tell you, that it is not only that huge degree of Drunkenness, which makes men able neither to go nor speak, which is to be looked on as a sin; but all lower degrees, which do at all work upon the understanding, whether by dulling it, and making it less fit for any employment, or by making it too light and airy, apt to apish and ridiculous mirth; or what is worse, by inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned into this Sin of Drunkenness. Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreshment, is a sin, though by the strength of a man's brain, it makes not the least change in him; and therefore those that are not actually drunk, yet can spend whole days, or any considerable part of them, in drinking, are so far from being innocent, that that greater woe belongs to them, which is pronounced *Isa.* v. 22. against those that are mighty to drink. For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose, when his employment is still but the same with him that is the most sottishly drunk, that is, to pour down drink.

The great Guilt of strong Drinkers. XII. Nay, this man is guilty of the greatest waste; first, of the good creatures of God: That drink, which is by God's providence intended for the refreshing and relieving of us, is abused and mis-spent,

when it is drank beyond that measure which those ends require: And sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for; and he that drinks longest hath the most of that guilt. But, in the second place, this is a waste of that which is much more precious, our time, which is allowed us by God to work out our salvation in, and must be strictly reckoned for; and therefore ought every minute of it to be most thriftily husbanded to that end in actions of a good life; but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet guilty of all the Drunkenness that any of his company fall under; for he gives them encouragement to drink on by his example, especially if he be one of any authority; but if he be one, whose company the rest are fond of, his company is then a certain ensnaring of them; for then they will drink too, rather than lose him. There is yet a greater fault than many of these stronger-brained Drinkers are guilty of, that is, the setting themselves purposely to make others drunk, playing as it were a prize at it, and counting it matter of triumph and victory to see others fall before them. This is a most horrible wickedness; it is the making ourselves the Devil's factors, endeavouring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of Drinking, as having in it the sin of mischieving

others added to the excess in ourselves. And though it be looked upon in the world as a matter only of jest and merriment to make others drunk, that we may sport ourselves with their ridiculous behaviour, yet that mirth will have a sad conclusion, there being a wo expressly threatened by God to this very sin, *Hab.* ii. 15. *Wo unto him that giveth his neighbour drink; that puttest thy bottle to him, and makest him drunken also, that thou mayst look on their nakedness.* And sure he buys his idle pastime very dear, that takes it with such a wo attending it.

The great Mischiefs of this Sin.

XIII. I have now gone through the several motives to, and degrees of, this sin of drunkenness: wherein I have been the more particular, because it is a sin so strangely reigning among us; no condition, no age, or scarce sex, free from it, to the great dishonour of God, reproach of Christianity, and ruin, not only of our own souls hereafter, but even of all our present advantages and happiness in this life; there being no sin which betrays each single committer to more mischiefs in his understanding, his health, his credit, his estate, than this one doth. And we have reason to believe this sin is one of those common crying guilts, which have long lain heavy upon this nation, and pulled down those many sad judgments we have groaned under.

Exhortation to forsake it.

XIV. Therefore, Christian Reader, let me now entreat, nay, conjure thee, by all that tenderness and love thou oughtest to have to the honour of God, the credit of thy Christian profession, eternal welfare

fare of thine own soul, the prosperity of the Church and Nation whereof thou art a member; nay, by that love, which certainly thou hast to thy own temporal welfare, to think sadly of what hath been spoken; and then judge, whether there be any pleasure in this sin, which can be any tolerable recompence for all those miseries it brings with it. I am confident no man in his wits can think there is; and if there be not, then be ashamed to be any longer that fool, which shall make so wretched a bargain, but begin at this instant a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it, and in the fear of God betake thee to a strict temperance, which, when thou hast done, thou wilt find thou hast made not only a gainful, but a pleasant exchange: For there is no man that hath tried both courses, but his own heart will tell him, there is infinitely more present comfort and pleasure in sobriety and temperance, than ever all his drunken revellings afforded him.

xv. The main difficulty is the first breaking off the custom; and that arises partly from ourselves, partly from others. That from ourselves may be of two sorts; the first is, when by the habit of drinking, we have brought such false thirsts upon ourselves, that our bodies seem to require it; and this wants nothing but a little patience to overcome. Do but refrain some few days, and it will afterwards grow easy; for the hardness arising only from

The Difficulties of doing so considered.

Seeming Necessity of Drink.

custom, the breaking off that does the business. If thou say, it is very uneasy to do so, consider whether if thou hadst some disease which would certainly kill thee, if thou didst not for some little time refrain immoderate drinking, thou wouldst not rather forbear than die. If thou wouldst not, thou art so brutish a sot, that it is in vain to persuade thee: But if thou hadst, then consider how unreasonable it is for thee not to do it in this case also. The habit of drinking may well pass for a mortal disease, it proves so very often to the body, but will most certainly to the soul; and therefore it is madness to stick at that uneasiness in the cure of this, which thou wouldst submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered: For after thou hast a while refrained, it will be perfectly easy to do so still.

Want of Employment.

XVI. The second difficulty is that of spending the time, which those that have made drinking their trade and business, know scarce how to dispose of. But the very naming of this difficulty directs to the cure: Get thee some business, somewhat to employ thyself in, which, as I have already shewed, will be easily found by all sorts of persons; but those meaner, to whom I now write, can sure never want it ready at hand, they being generally such as are to be maintained by their labour; and therefore to them I need only give this advice, to be diligent in that business they have, to follow that close as they ought; and they will

will have little occasion to seek out this way of spending their time.

XVII. There is another sort of difficulty, which I told you arises from others; and that is, either from their Persuasions or Reproaches. It is very likely, if thy old companions see thee to begin to fall off, they will set hard to thee, to bring thee back to thy old course; they will urge to thee the unkindness of forsaking the company of thy friends, the sadness of renouncing all that mirth and jollity, which good fellows (as they call them) enjoy; and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy sobriety. *Persuasions and Reproaches of Men.*

XVIII. The way to overcome this difficulty, is to foresee it; therefore, when thou first enterest on thy course of Temperance, thou art to make account thou shalt meet with these (perhaps many other) Temptations; and that thou mayst make a right judgment whether they be worthy to prevail with thee, take them before-hand and weigh them; consider whether that false kindness that is maintained among men by drinking, be worthy to be compared with that real and everlasting kindness of God which is lost by it; whether that foolish vain mirth bear any weight with the present joys of a good conscience here, or with those greater of Heaven hereafter. Lastly, whether the unjust reproach of wicked men, the shame of the world, be so terrible, as the just reproach *The means of resisting them.* *Weigh the Advantages with the Hurt.*

of thine own conscience at the present, and that eternal confusion of face that shall befal all those that go on in this sin, at the last day. Weigh all these, I say, I need not say in the balance of the sanctuary, but even in the scales of common reason; and sure thou wilt be forced to pronounce, that the motives to Temperance infinitely outweigh those against it. When thou hast thus advisedly judged, then fix thy resolution accordingly; and whenever any of these temptations come to stagger thee, remember thou hast formerly weighed them, knowest the just value of them, and that they are a most unworthy price for those precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary.

Reject the Temptations at the very Beginning.

XIX. But be sure thou thus reject them at their very first tender, and do not yield in the least degree; for if once thou givest ground, thou art lost; the sin will by little and little prevail upon thee. Thus we see many, who have professed to be resolved upon great Temperance, yet for want of this care, have adventured into the company of good fellows: When they have been there, they have at the first been over-intreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that flood of Drink drowned all their sober resolutions. Therefore, whoever thou art, that dost really desire to forsake the sin, take care to avoid the occasions and beginnings of it. To which end it will be good openly

openly to declare and own thy purposes of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

xx. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin; for it is like the keeping the outworks of a besieged city, which so long as they are stoutly defended, there is no danger; but if they be either surprized or yielded, the city cannot long hold out. The advice therefore of the Wise Man is very agreeable to this matter, *Eccles.* xix. 1. *He that despiseth small things, shall perish by little and little.* But because, as the Psalmist saith, *Psal.* cxxvii. 1. *Except the Lord keep the city, the watchman waketh but in vain:* Therefore to this guard of thyself add thy most earnest prayers to God, that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin. *The Security of doing so.*

xxi. If thou dost in the sincerity of thy heart use these means, there is no doubt but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it: Therefore, if thou dost still remain under the power of it, never excuse thyself by the impossibility of the task; but rather accuse the falseness of thy own heart, that hath still such a Love to this Sin that thou wilt not set roundly to the means of subduing it. *The Efficacy of these Means, if not hindered by Love of the Sin*

XXII. Perhaps the great commonness of the sin, and thy particular custom of it, may, have made it so much thy familiar, thy bosom acquaintance, that thou art loth to entertain hard thoughts of it: very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thyself, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of Heaven: But deceive not thyself, for thou mayst as well say there is no Heaven, as that drunkenness shall not keep thee thence: I am sure the same word of God, which tells us there is such a place of happiness, tells us also that Drunkards are of the number of those that shall not inherit it, 1 *Cor.* vi. 10. And again, *Gal.* v. 21, drunkenness is reckoned among those works of the flesh, which they that do, *shall not inherit the kingdom of God.* And indeed, had not these plain texts, yet mere reason would tell us the same, that that is a place of infinite purity, such as flesh and blood, till it be refined and purified, is not capable of, as the Apostle tells us, 1 *Cor.* xv. 53; and if, as we are men, we are too gross and impure, for it, we must sure be more so, when we have changed ourselves into swine, the foulest of beasts: We are then prepared for the Devils to enter into, as they did into the herd, *Mark* v. 13; and that not only some one or two, but a legion, a troop, and multitude of them. And of this we daily see examples; for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others;

That love makes a man loth to believe it dangerous.

others; each act of drunkenness prepares a man not only for another of the same sin, but of others; lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse which was the saddest *David* knew how to fortell to any, *The falling from one wickedness to another*, Psal. lxix. 27. If all this be not enough to affright thee out of this drunken fit, thou mayst still wallow in thy vomit, continue in this sottish senseless condition till the flames of Hell rouse thee; and then thou wilt by sad experience find what now thou wilt not believe, *That the end of those things* (as the Apostle saith, *Rom.* vi. 21.) *is death.* God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it, they may *fly from the wrath to come.* I have now done with this second part of Temperance, concerning drinking.

SUNDAY IX.

Temperance in Sleep: The Rule of it, &c. *Mischiefs of Sloth; Of Recreations; Cautions to be observed in them: Of Apparel*, &c.

SECT. I. The third part of TEMPERANCE concerns SLEEP: And Temperance in that also must be measured by the end for which Sleep was ordained by God, which was only the refreshing and supporting of our frail bodies, which being of such a tem- *Sleep.*

per, that continual labour and toil tires and wearies them out, Sleep comes as a medicine to that weariness, as a repairer of that decay, that so we may be enabled to such labours as the duties of religion, or works of our calling require of us. Sleep was intended to make us more profitable, not more idle; as we give rest to our beasts, not that we are pleased with their doing nothing, but that they may do us the better service.

The Rule of Temperance therein.

II. By this therefore you may judge what is temperate Sleeping; to wit, that which tends to the refreshing and making us more lively and fit for action; and to that end a moderate degree serves best. It will be impossible to set down just how many hours is that moderate degree; because, as in eating, so in Sleep, some constitutions require more than others: Every man's own experience must in this judge for him: But then let him judge uprightly, and not consult with his sloth in the case; for that will still, with *Solomon's* sluggard, cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep,* Prov. xxiv. 33; but take only so much as he really finds to tend to the end forementioned.

The many Sins that follow the Transgression of it.

III. He that doth not thus limit himself, falls into several sins under this general one of sloth: As, first, he wastes his time, that precious talent, which was committed to him by God to improve; which he that sleeps away, doth like him in the Gospel, *Matt.* xxv. 18, *hide it in the earth,* when he should be trading

with it: And you know what was the doom of that unprofitable servant, *ver.* 30. *Cast ye him into outer Darkness.* He that gives himself to darkness of Sleep here, shall there have darkness without Sleep, but with *weeping and gnashing of teeth.* Secondly, he injures his body: Immoderate Sleep fills that full of diseases, makes it a very sink of humours, as daily experience shews us. Thirdly, he injures his soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those employments to which God hath designed them; of all which ill husbandry the poor soul must one day give account. Nay, lastly, he affronts and despises God himself in it, by crossing the very end of his creation, which was to serve God in an active obedience: But he that sleeps away his life, directly thwarts and contradicts that; and when God saith *Man is born to labour*, his practice saith the direct contrary, that man is born to rest. Take heed therefore of giving thyself to immoderate sleep, which is the committing of so many sins in one.

IV. But besides the sin of it, it is also very hurtful in other respects; it is the sure bane of thy outward estate, wherein the sluggish person shall never thrive, according to that observation of the Wise Man, *Prov.* xxiii. 21. *Drowsiness shall cover a man with rags*; that is, the slothful man shall want convenient clothing: Nay, indeed, it can scarce be said that the sluggard lives. Sleep you know is a kind of death, and he that gives himself up to it,

Other Mischiefs of Sloth.

it, what doth he but die before his time? Therefore, if untimely death be to be looked upon as a curse, it must needs be a strange folly to chuse that from our own sloth which we dread so much from God's hand.

Temperance in Recreations.

v. The fourth part of Temperance concerns RECREATIONS, which are sometimes necessary both to the body and mind of a man, neither of them being able to endure a constant toil, without somewhat of refreshment between; and therefore there is a very lawful use of them: But to make it so, it will be necessary to observe these Cautions:

Cautions to be observed in them.

vi. First, we must take care that the kind of them be lawful, that they be such as have nothing of sin in them; we must not, to recreate ourselves, do any thing which is dishonourable to God, or injurious to our neighbour; as they do, who make profane, filthy, or backbiting discourse their recreation. Secondly, we must take care that we use it with moderation; and to do so, we must first be sure not to spend too much time upon it, but remember, that the end of recreation is to fit us for business, not to be itself a business to us. Thirdly, we must not be too vehement and earnest in it, nor set our hearts too much upon it; for that will both ensnare us to the using too much of it, and it will divert and take off our minds from our more necessary employments, like school-boys, who after a play-time know not how to set themselves to their books again. Lastly, we must not set up to ourselves any

any other end of recreation but that lawful one, of giving us moderate refreshment.

VII. As, first, we are not to use Sports only to pass away our time which we ought to study how to redeem, not fling away; and when it is remembered how great a work we have here to do, the *making our calling and election sure*, the securing our title to Heaven hereafter, and how uncertain we are what time shall be allowed us for that purpose; it will appear our time is that, which of all other things we ought most industriously to improve. And therefore, sure, we have little need to contrive ways of driving that away which flies so fast of itself, and is so impossible to recover. Let them who can spend whole days and nights at cards and dice, and idle pastimes, consider this, and withal, whether they ever bestowed a quarter of that time towards that great business of their lives, for which all their time was given them; and then think, what a woeful reckoning they are like to make, when they come at last to account for that precious treasure of their time. Secondly, we must not let our covetousness have any thing to do in our recreations; if we play at any game, let the end of our doing it be merely to recreate ourselves, not to win money; and to that purpose, be sure never to play for any considerable matter; for if thou do, thou wilt bring thyself into two dangers; the one of covetousness, and a greedy desire of winning; the other of rage and anger at thy ill fortune, if thou happen to lose: Both which will be apt to draw thee into other sins besides themselves. *Undue Ends of Sports.*

Covet-

Covetousness will tempt thee to cheat and cozen in gaming, and anger to swearing and cursing, as common experience shews us too often. If thou find thyself apt to fall into either of these in thy gaming, thou must either take some course to secure thyself against them, or thou must not permit thyself to play at all. For though moderate play be in itself not unlawful, yet, if it be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if Christ commands us so strictly to avoid temptations, that if our very eyes or hands offend us (that is, prove snares to us) we must rather part with them, than to be drawn to sin by them, how much rather must we part with any of these unnecessary sports, than run the hazard of offending God by them? He that so plays, lays his soul to stake, which is too great a prize to be played away. Besides, he loses all the recreation and sport he pretends to aim at, and, instead of that, sets himself to a greater toil than any of those labours are, he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man, are more real pains than any, the most laborious work can be.

VIII. The last part of Temperance is that of APPAREL; which we are again to measure by the agreeableness to the ends for which clothing should be used. These are especially these three; first, the hiding of nakedness: This was the first occasion of Apparel, as you may read, *Gen.* iii. 21, and was the effect of the first sin; and therefore, when we remember the

Temperance in Apparel.

Apparel designed for covering of Shame.

the original of clothes, we have so little reason to be proud of them, that, on the contrary, we have cause to be humbled and ashamed, as having lost that innocency, which was a much greater ornament than any the most glorious apparel can be. From this end of clothing we are likewise engaged to have our apparel modest, such as may answer this end of covering our shame; and therefore all immodest fashions of apparel, which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided.

IX. A second end of apparel is the fencing the body from cold, thereby to preserve the health thereof. And this end we must likewise observe in our clothing; We must wear such kind of habits, as may keep us in that convenient warmth which is necessary to our healths. And this is transgressed, when out of the vanity of being in every fantastical fashion, we put ourselves in such cloathing, as either will not defend us from the cold, or is some other way so uneasy, that it is rather a hurt than a benefit to our bodies, to be so clad. This is a most ridiculous folly, and yet that which people, that take a pride in their cloaths, are usually guilty of. *Fencing from Cold.*

X. A third end of Apparel is the distinguishing or differencing of persons; and that, first, in respect of sex; secondly, in respect of quality. First, clothes are to make a difference of sex; this hath been observed by all nations, the habits of men and women having always been different. And God himself expressly *Distinction of Persons.*

pressly provided for it among the *Jews*, by commanding, that the man should not wear the apparel of the woman nor the woman of the man. But then, Secondly, there is also a distinction of quality to be observed in apparel: God hath placed some in higher stations than others; and in proportion to their condition, it befits their clothing to be. Gorgeous apparel, our Saviour tells us, *is for kings courts*, Luke vii. 25. Now this end of Apparel should also be observed. Men and women should content themselves with that sort of clothing, which agrees to their sex and condition, not striving to exceed or equal that of higher rank, nor yet making it matter of envy among those of their own estate, vying who shall be finest. But let every man clothe himself in such sober attire, as befits his place and calling, and not think himself disparaged, if another of his neighbours have better than he.

XI. And let all remember, that clothes are things, which add no true worth to any; and therefore it is an intolerable vanity, to spend any considerable part either of their thoughts, time, or wealth upon them, or to value themselves even the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be, as St. *Peter* adviseth the women of his time, 1 *Pet.* iii. 4. *In the hidden man of the heart, even the ornament of a meek and quiet spirit.* Let them clothe themselves as richly as is possible with all Christian virtues, and that is the raiment that will set them out lovely in God's eyes, yea, and in mens' too;

who, unless they be fools and idiots, will more value thee for being good, than fine. And sure, one plain coat thou puttest upon a poor man's back, will better become thee, than twenty rich ones thou shalt put upon thine own.

XII. I have now gone through the several parts of Temperance; I shall now in conclusion, add this general caution, that though in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand: Men may deny their bodies that which they necessarily require to their support and well-being. This is, I believe, a fault not so common as the other; yet we sometimes see some very niggardly persons, that are guilty of it, that cannot find in their hearts to borrow so much from their chests, as may fill their bellies or clothe their backs: And that are so intent upon the world, so moiling and drudging in it, that they cannot afford themselves that competent time for sleep, or recreation, that is necessary. If any that have read the former part of this discourse, be of this temper, let him not comfort himself, that he is not guilty of those excesses there complained of, and therefore conclude himself a good Christian, because he is not intemperate; for whoever is this covetous creature, his abstaining shall not be counted to him as the virtue of temperance; for it is not the love of temperance, but wealth that makes him refrain; and that is so far from being praise-worthy, that it is that great sin which the Apostle tells us, 1 *Tim.* vi. 10, is the

Too much Sparing a Fault, as well as Excess.

root

root of all evil. Such a man's body will one day rise in judgment against him for defrauding it of its due portion, those moderate refreshments and comforts which God hath allowed it. This is an idolatry beyond that of offering the children to *Moloch*, *Lev.* xx. 3. They offered but their children, but this covetous wretch sacrifices himself to his good Mammon, whilst he often destroys his health, his life, yea, finally, his soul too, to save his purse. I have now done with the second head of duty, that to Ourselves, contained by the Apostle under the word *soberly*.

SUNDAY X.

Of Duties to our Neighbour. Of Justice, negative, positive. Of the Sin of Murder; of the Heinousness of it, the Punishment of it, and the strange Discoveries thereof. Of Maiming, &c.

SECT. 1. I COME now to the third part of Duties those to our NEIGHBOUR, which are by the Apostle summoned up in gross in the word *Righteousness*, by which is meant not only bare Justice, but all kind of Charity, also; for that is now by the law of Christ become a debt to our Neighbour, and it is a piece of unrighteousness to defraud him of it. I shall therefore build all the particular duties we owe to our Neighbour, on those two general ones, Justice and Charity.

Duty to our Neighbour.

II.

II. I begin with JUSTICE, whereof there are two parts: the one negative, the other positive: The negative Justice is to do no wrong or injury to any: The positive Justice is to do right to all: that is, to yield them whatsoever appertains or is due unto them. I shall first speak of the negative Justice, the not injuring or wronging any. Now, because a man is capable of receiving wrong, in several respects, this first part of Justice extends itself into several branches, answerable to those capacities of injury. A man may be injured either in his soul, his body, his possessions, or credit: And therefore this duty of negative Justice lays a restraint on us in every one of these; that we do no wrong to any man, in respect either of his soul, his body, his possessions, or his credit.

Justice.

Negative.

III. First, this Justice ties us to do no hurt to his Soul. And here my first work must be to examine, What harm it is that the Soul can receive? It is, we know, an invisible substance, which we cannot reach with our eye, much less with our swords and weapons; yet for all that it is capable of being hurt and wounded, and that even to death.

To the Soul.

IV. Now the Soul may be considered either in a natural or spiritual sense: In the natural it signifies that which we usually call the mind of a man: and this, we all know, may be wounded with grief and sadness, as *Solomon* saith, *Prov.* xv. 13. *By sorrow of heart the spirit is broken.* Therefore whoever doth causelessly afflict or grieve his neighbour, he

In the natural Sense.

he transgresses this part of Justice and hurts and wrongs his Soul This sort of injury malicious and spiteful men are very often guilty of; they will do things, by which themselves reap no good, nay often much harm, only that they may vex and grieve another. This is a most savage inhuman humour, thus to take pleasure in the sadness and afflictions of others; and whoever harbours it in his heart, may truly be said to be possessed with a Devil: for it is the nature only of those accursed spirits, to delight in the miseries of men; and till that be cast out, they are fit only to dwell, as the possessed person did, *Mark* v. 2. *among graves and tombs*, where there are none capable of receiving affliction by them.

In the spiritual.

v. But the soul may be considered also in the spiritual sense; and so signifies that immortal part of us, which must live eternally, either in bliss or woe, in another world. And the soul thus understood, is capable of two sorts of harm: First, that of sin; secondly, that of punishment: the latter whereof is certainly the consequent of the former: And therefore, though God be the inflicter of punishment: yet since it is but the effect of sin, we may justly reckon that he that draws a man to sin, is likewise the betrayer of him to punishment; as he that gives a man a mortal wound, is the cause of his death: Therefore under the evil of sin both are contained, so that I need speak only of that.

Drawing to Sin the greatest Injury.

vi. And sure there cannot be a higher sort of wrong, than the bringing this great evil upon the Soul. Sin is the disease and wound of the soul,

as

as being the direct contrary to grace, which is the health and soundness of it: Now this wound we give to every soul, whom we do, by any means whatsoever, draw into sin.

VII. The ways of doing that are divers; I shall mention some of them, whereof though some are more direct than others, yet all tend to the same end. Of the more direct ones, there is first, the commanding of sin, that is, when a person that hath power over another, shall require him to do something which is unlawful: An example of this we have in *Nebuchadnezzar's* commanding the worship of the golden image, *Dan.* iii. 4; and his copy is imitated by any parent or master who shall require his child or servant to do any unlawful act. Secondly, there is counselling of sin, when men advise and persuade others to any wickedness: Thus *Job's* wife counselled her husband to curse God, *Job* ii. 9. And *Ahithophel* advised *Absalom* to go into his father's concubines, 2 *Sam.* xvi. 21. Thirdly, there is enticing and alluring to sin, by setting before men the pleasure or profit they shall reap by it. Of this sort of enticement *Solomon* gives warning, *Prov.* i. 10. *My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without a cause,* &c. And verse the 13th, you may see what is the bait by which they seek to allure them: *We shall find all precious substance, we shall fill our houses with spoil; cast in thy lot among us, let us all have one purse.* Fourthly, there is assistance in sin; that is when men aid and help others either

Direct Means of it.

either in contriving or acting a sin. Thus *Jonadab* helped *Amnon* in plotting the ravishing of his sister, 2 *Sam.* xiii. All these are direct means of bringing this great evil of sin upon our brethren.

VIII. There are also others, which though they seem more indirect, may yet be as effectual towards that ill end: As, first, example in sin: he that sets others an ill pattern, does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men in to any sinful practice, than the seeing it used by others; as might be instanced in many sins, to which there is no other temptation but their being in fashion. Secondly, there is encouragement in sin, when either by approving, or else, at least, by not shewing a dislike, we give others confidence to go on in their wickedness. A third means is by justifying and defending any sinful act of another's; for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. Lastly, the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision. This is a means to affright men from the practice of duty, when they see it will bring them to be scorned and despised: This is worse than all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others, it having a more general ill effect than any of the former,

Indirect.

mer can have; it being the betraying men not only to some single acts of disobedience to Christ, but even to the casting off all subjection to him. By all these means we may draw on ourselves this great guilt of injuring and wounding the souls of our brethren.

Men ought sadly to consider whom they have thus injured.

IX. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others, as drunkenness, uncleanness, rebellion, and a multitude more. But it will concern every man for his own particular, to consider sadly, what mischiefs of this kind he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocency towards their neighbours, that they have done wrong to no man; but, God knows, many that thus brag, are of all others the most injurious persons. Perhaps they have not maimed his person, nor stolen his goods; but, alas! the body is but the case and cover of a man, and the goods some appurtenances to that: It is the soul is the man, and that they can wound and pierce without remorse, and yet with the adulteress, *Prov.* xxx. 20. say, *They have done no wickedness;* but glory of their friendly behaviour to those whom they thus betray to eternal ruin: For, whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thyself how base a treachery this is: Thou wouldst call him a treacherous villain, that should, while he pretends to embrace a man, secretly stab him: But this of

thine is as far beyond that, as the soul is of more value than the body, and Hell worse than death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thyself, it being that against which Christ hath pronounced a woe, *Matt.* xviii. 7. and ver. 6. he tells us, that *whosoever shall offend* (that is, draw into sin) *any of those little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.* Thou mayest plunge thy poor brother into perdition; but, as it is with wrestlers, he that gives another a fall, commonly falls with him: so thou art like to bear him company to that place of torment.

Heartily to bewail it.

x. Let therefore thy own and his danger beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious soul of thy Neighbour. Bethink thyself seriously to whom thou hast been thus cruel, whom thou hast enticed to drinking, advised to rebellion, allured to lust, stirred up to rage, whom thou hast assisted or encouraged in any ill course, or discouraged and disheartened by thy profane scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictment, accuse and condemn thyself as a *Cain*, a murderer of thy brother; heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling-block, as St. *Paul* calls it, *Rom.* xiv. in thy brother's way.

xi. But this is not all, there must be some fruits of this repentance brought forth. Now in all

all sins of injustice, restitution is a necessary fruit of repentance: and so it is here; thou hast committed an act (perhaps many) of high injustice to the soul of thy brother; thou hast robbed it of its innocence, of its title to Heaven; thou must now endeavour to restore all this to it again, by being more earnest and industrious to win him to repentance, than ever thou wert to draw him to sin. Use now as much art to convince him of the danger as ever thou didst to flatter him with the pleasure of his vice: In a word, countermine thyself, by using all those methods and means to recover him, that thou didst to destroy him; and be more diligent and zealous in it; for it is necessary thou shouldst, both in regard of him and thyself. First, in respect of him; because there is in man's nature so much a greater promptness and readiness to evil, than to good, that there will need much more pains and diligence to instil the one into him, than the other: Besides, the man is supposed to be already accustomed to the contrary, which will add much to the difficulty of the work. Then in respect to thyself; if thou be a true penitent, thou wilt think thyself obliged, as St. *Paul* did, *to labour more abundantly;* and wilt be ashamed, that when thou art trading for God, bringing back a soul to him, thou shouldst not pursue it with more earnestness, than while thou wert an agent of Satan's; besides the remembrance that thou wert a means of bringing this poor soul in this snare, must necessarily quicken thy diligence to get him out of it. So much for the first part of

Endeavour to repair it.

negative Justice, in respect of the Souls of our brethren.

XII. The second concerns their Bodies; and to those also this Justice binds thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees; the highest of them is killing, taking away the Life; this is forbid in the very letter of the Sixth Commandment, *Thou shalt do no Murder.*

Negative Justice to the Body.

In respect of the Life.

XIII. Murder may be committed either by open Violence, when a man either by sword, or any other instrument, takes away another's Life, immediately and directly; or it may be done secretly and treacherously, as *David* murdered *Uriah*, not with his own sword, but with the sword of the children of *Ammon*, 2 *Sam.* xi. 17. and *Jezebel*, *Naboth*, by a false accusation, 1 *Kings* xxi. 13. And so divers have committed this sin of murder, by poison, false witness, or some such concealed ways. The former is commonly the effect of sudden rage, the latter hath several originals; sometimes it proceeds from some old malice, fixed in the heart towards the person, sometimes from some covetous or ambitious desires; such an one stands in a man's way to his profit or preferment, and therefore he must be removed: And sometimes again it is to cover shame, as in the case of strumpets, that murder their infants, that they may not betray their filthiness. But besides these more direct ways of killing, there is another, and that is, when by our persuasion and enticements we draw a man

Several Ways of being guilty of Murder.

to

to do that, which tends to the shortening of his life, and is apparent to do so. He that makes his neighbour drunk, if by that drunkenness the man comes to any mortal hurt, which he would have escaped if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that drew him to that excess, can acquit himself of his murder in the eyes of God, though human laws touch him not. I wish those, who make it their business to draw in customers to that trade of debauchery, would consider it. There is yet another way of bringing this guilt upon ourselves, and that is by inciting and stirring up others to it, or to that degree of anger and revenge which produces it: As he that sets two persons at variance, or seeing them already so, blows the coals, if murder ensue, he certainly hath a share in the guilt; which is a consideration that ought to affright all from having any thing to do in the kindling or increasing the contention.

XIV. Now for the heinousness of this Sin of murder, I suppose none can be ignorant that it is of the deepest dye, a most loud crying Sin. This we may see in the first act of this kind that ever was committed, *Abel's* blood crieth from the earth, as God tells *Cain*, *Gen.* iv. 10. Yea, the guilt of this Sin is such, that it leaves a stain even upon the land where it is committed, such as is not to be washed out but by the blood of the murderer, as appears, *Deut.* xix. 12, 13. The land cannot be purged

The heinousness of the Sin.

of blood, but by the blood of him that shed it: And therefore though in other cases the flying to the altar secured a man, yet in this of wilful murder no such refuge was allowed, but such an one was to be taken even thence, and delivered up to Justice, *Exod.* xxi. 14. *Thou shalt take him from mine altar, that he may die.* And it is yet farther observable, that the only two precepts, which the Scripture mentions as given to *Noah* after the flood, were both in relation to this Sin: that of not eating blood, *Gen.* ix. 4. being a ceremony, to beget in men a greater horror of this sin of murder, and so intended for the preventing of it. The other was for the punishment of it, *Gen.* ix. 6. *Whoso sheddeth man's blood, by man shall his blood be shed:* And the reason of this strictness is added in the next words, *For in the image of God made he man:* where you see that this sin, is not only an injury to our brother, but even the highest contempt and despite towards God himself; for it is the defacing of his image, which he hath stamped upon man. Nay, yet farther, it is the usurping of God's proper right and authority: For it is God alone that hath a right to dispose of the life of man, it was he alone that gave it, and it is he alone that hath power to take it away: But he that murders a man, does, as it were, wrest this power out of God's hand, which is the highest pitch of rebellious presumption.

The great Punishment attending it.

xv. And as the sin is great, so likewise is the punishment; we see it frequently very great and remarkable, even in this world, (besides those most fearful

fearful effects of it in the next) blood not only cries, but it cries for vengeance; and the great God of recompences, as he styles himself, will not fail to hear it. Very many examples the Scriptures give us of this: *Ahab* and *Jezebel*, that murdered innocent *Naboth*, for greediness of his vineyard, were themselves slain; and the dogs licked their blood in the place where they had shed his, as you may read in that story: So *Absalom*, that slew his brother *Ammon*, after he had committed that sin, fell into another, that of rebellion against his king and father, and in it miserably perished. *Rechab* and *Baanah*, that slew *Ishbosheth*, were themselves put to death, and that by the very person they thought to endear by it. Many more instances might be given of this out of the sacred story, and many also out of human, there having been no age but have yielded multitudes of examples of this kind, so that every man may furnish himself out of the observations of his own time.

XVI. And it is worth our notice, what strange and even miraculous means it hath often pleased God to use for the discovery of this sin; the very brute creatures have often been made instruments of it; nay, often the extreme horror of a man's own conscience hath made him betray himself: So that it is not any closeness a man uses in the acting of this sin, that can secure him from the vengeance of it; for he can never shut out his own conscience, that will, in spite of him, be privy to the fact, and that very often proves the means of discovering it to the world; or if it

The strange Discoveries of it.

should not do that, yet it will sure act revenge on him, it will be such a hell within him, as will be worse than death: This we have seen in many, who after the commission of this sin, have never been able to enjoy a minute's rest; but have had that intolerable anguish of mind, that they have chosen to be their own murderers, rather than live in it. These are the usual effects of this sin, even in this world; but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness: For, if, as our Saviour tells us, *Matt.* v. 22. Hell fire be the portion of him that shall but call his brother fool, what degree of those burnings can we think proportionable to this so much greater an injury?

We must watch diligently against all approaches to this Sin.

XVII. The consideration of all this ought to possess us with the greatest horror and abomination of this sin, and to make us extremely watchful of ourselves, that we never fall into it, and to that end, to prevent all those occasions, which may insensibly draw us into this pit. I mentioned at first several things which are wont to be originals of it, and at those we must begin, if we will surely guard ourselves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thyself to that, thou canst have no security against the other; anger being a madness that suffers us not to consider, or know what we do, when it has once possessed us. Therefore, when thou findest thyself begin to be inflamed, think betimes whither

whither this may lead thee, if thou lettest loose to it, and immediately put the bridle upon this head-strong passion: So again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbour one malicious thought in thy heart; for if it once settle there, it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous guest, to shut the doors against it, never to let it enter into thy mind: So also, if thou wilt be sure thy covetousness, thy ambition, thy lust, or any other sinful desire, shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee; for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy controul, and hurry thee to this or any other sin that may serve their ends. In like manner, if thou wouldst not be guilty of any of the mortal effects of thy neighbour's drunkenness, be sure not to entice him to it, nor accompany him at it; and to that purpose, do not allow thyself in the same practice; for if thou do, thou wilt be labouring to get company at it. Lastly, if thou wilt not be guilty of the murder committed by another, take heed thou never give any encouragement to it, or contribute any thing to that hatred or contention that may be the cause of it. For when thou hast either kindled or blowed the fire, what knowest thou whom it may consume? Bring always as much water as thou canst, to quench, but never bring

one drop of oil to increase the flame. The like may be said of all other occasions of this sin, not here mentioned: and this careful preserving ourselves from these is the only sure way to keep us from this sin: Therefore, as ever thou wouldst keep thyself innocent from the great offence, guard thee warily from all such inlets, those steps and approaches towards it.

Maiming, a great Injury.

XVIII. But although murder be the greatest, yet it is not the only injury that may be done to the body of our neighbour; there are others which are also of a very high nature: The next in degree to this is maiming him, depriving him of any member, or at least of the use of it; and this is a very great wrong and mischief to him, as we may discern by the judgment of God himself, in the case of the bond-servant, who should by his master's means lose a member, *Exod.* xxi. 26. the freedom of his whole life was thought but a reasonable recompence for it; *He shall let him go free*, saith the text, *for his eye;* nay, though it were a less considerable part, if it were but a tooth, which of all others may be lost with the least damage, yet the same amends was to be made him, *ver.* 27.

That which every Man dreads for himself.

XIX. But we need no other way of measuring this injury, than the judgment of every man in his own case: How much does every man dread the loss of a limb? so that if he be, by any accident or disease, in danger of it, he thinks no pains or cost too much to preserve it. And then, how great an injustice, how contrary to that great rule *of doing as we would be done to,*

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is it for a man to do that to another, which he so unwillingly suffers himself?

But if the person be poor, one that must labour for his living, the injury is yet greater; it is such as may, in effect, amount to the former sin of murder; for as the wise man says, *Ecclus.* xxxiv. 21. *The poor man's bread is his life, and he that deprives him thereof is a blood-shedder:* And therefore he that deprives him of the means of getting his bread, by disabling him from labour is surely no less guilty. In the law it was permitted to every man that had sustained such a damage by his neighbour, to require the magistrate to inflict the like on him; *eye for eye, tooth for tooth*, as it is, *Exod.* xxi. 24. *Yet worse if the Man be poor.*

xx. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of every one, who hath done this injury, to make what satisfaction lies in his power: 'Tis true, he cannot restore a limb again, (which, by the way, should make men wary, how they do those mischiefs which it is so impossible for them to repair) but yet he may satisfy for some of the ill effects of that loss. If that have brought the man to want and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labour; for if it be a duty of us all, to be eyes to the blind, and feet to the lame, as *Job* speaks, much more must we be so to them, whom ourselves have made blind and lame. Therefore, whoever hath done this injury to *Necessity of making what Satisfaction we can.*

any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it; if he do not, every new suffering that the poor man's wants bring upon him, becomes a new charge and accusation against him, at the Tribunal of the just Judge.

Wounds and Stripes, injuries also.

XXI. There are yet other degrees of injury to the body of our neighbour. I shall mention only two more, Wounds and stripes: A man may wound another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of stripes, both of which however are very painful at the present, nay, perhaps very long after: And pain, of all temporal evils, is to be accounted the greatest; for it is not only an evil in itself, but it is such an one that permits us not, whilst we are under it, to enjoy any other good; a man in pain having no taste of any the greatest delights. If any man despise these as light injuries, let him again ask himself, how he would like it, to have his own body slashed or bruised, and put to pass under those painful means of cure which are many times necessary in such cases? I presume there is no man would willingly undergo this from another, and why then shouldst thou offer it to him?

This Cruelty to others the effect of Pride.

XXII. The truth is, this strange Cruelty to others is the effect of a great pride and haughtiness of heart: we look upon others with such contempt, that we think it no matter how they are used; we think they must bear blows from us, when in the mean time we are so tender of ourselves, that

that we cannot hear the least word of disparagement but we are all on a flame. The provocations to these injuries are commonly so slight, that did not this inward pride dispose us to such an angriness of humour, that we take fire at every thing, it were impossible we should be moved by them. Nay, some are advanced to such a wantonness of Cruelty, that without any provocation at all, in cool blood, as they say, they can thus wrong their poor brethren, and make it part of their pastime and recreation to cause pain to others. Thus some tyrannous humours take such a pleasure in tormenting those under their power, that they are glad when they can but find a pretence to punish them, and then do it without all moderation; and others will set men together by the ears, only that they may have the sport of seeing the scuffle; like the old *Romans*, that made it one of their public sports to see men kill one another; and sure, we have as little Christianity as they, if we can delight in such spectacles.

XXIII. This savageness and cruelty of mind is so unbecoming the nature of a man, that he is not allowed to use it even to his beasts; how intolerable is it then towards those that are of the same nature, and which is more, are heirs of the same eternal hopes with us? They that shall thus transgress against their neighbours in any of the foregoing particulars, or whatever else is hurtful to the body, are unjust persons, want even this lowest sort of justice, the negative, to their neighbours, in respect of their bodies.

XXIV.

XXIV. Neither can any man excuse himself by saying, what he hath done was only in return of some injury offered him by the other: For suppose it to be so, that he have indeed received some considerable wrong, yet cannot he be his own revenger, without injury to that man, who is not, by being thine enemy, become thy vassal or slave, to do with him what thou list; thou hast never the more right of dominion over him, because he hath done thee wrong; and therefore, if thou hadst no power over his body before, it is certain thou hast none now; and therefore thou art not only uncharitable (which yet were sin enough to damn thee) but unjust in every act of violence thou dost to him. Nay, this injustice ascends higher, even to God himself, who hath reserved vengeance as his own peculiar right; *Vengeance is mine, I will repay, saith the Lord,* Rom. xii. 19. And then he that will act revenge for himself, what does he but encroach upon this special right and prerogative of God, snatch the sword, as it were, out of his hand, as if he knew better how to wield it? Which is at once a robbery and contempt of the divine Majesty.

SUNDAY. XI.

Of Justice about the Possessions of our Neighbour: Against injuring him, as concerning his Wife, his Goods. Of Oppression, Theft. Of paying of Debts, &c.

Sect. 1. The third part of Negative Justice concerns the possessions of our neighbour. What I mean by Possessions, I cannot better explain, than by referring you to the Tenth Commandment, the end of which is to bridle all covetous appetites and desires towards the Possessions of our neighbour. There we find reckoned up not only his house, servants, and cattle, which may all pass under the one general name of his goods or riches, but particularly his wife, as a principal part of his possessions: And therefore, when we consider the duty of negative Justice, in respect of the possessions of our neighbour, we must apply it to both, his wife as well as his goods. *His Possessions.*

11. The especial and peculiar right that every man hath in his wife, is so well known that it were vain to say any thing in proof of it; the great impatience that every husband hath to have this right of his invaded, shews that it is sufficiently understood in the world; and therefore none that does this injury to another can be ignorant of the greatness of it. The corrupting of a man's wife, enticing her to a strange *His Wife.*

a strange bed, is by all acknowledged to be the worse sort of theft, infinitely beyond that of the goods.

The enticing a Man's Wife the greatest injustice. To the Woman.

III. Indeed there is in this one a heap of the greatest injustices together; some towards the woman, and some towards the man. Towards the woman, there are the greatest imaginable: It is that injustice to her Soul, which was before mentioned as the highest of all others, it is the robbing her of her innocency, and setting her in a course of the most horrid wickedness (no less than lust and perjury together) from which it is probable she may never return, and then it proves the damning of her eternally. Next, it is in respect of this world, the robbing her of her credit, making her abhorred and despised, and her very name a reproach among all men; and besides, it is the depriving her of all that happiness of life, which arises from the mutual kindness and affection, that is between Man and Wife: instead whereof, this brings in a loathing and abhorring of each other, from whence flow multitudes of mischiefs, too many to rehearse; in all which the man hath his share also.

To the Man.

IV. But besides those, there are to him many and high injustices; for it is, first, the robbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife; and that also wherein he hath such an incommunicable right, that himself cannot, if he would, make it over to any other: and therefore sure it cannot, without

out the utmost injustice, be torn from him by any. Nor is this all, but it is farther the ingulfing him, (if ever he come to discern it) in that most tormenting passion of jealousy, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being, as *Solomon* says, *Prov.* vi. 34. *The rage of a Man.* It is yet farther, the bringing upon him all that scorn and contempt, which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most insufferable part of the wrong; and though it be true, that it is very unjust he should fall under reproach, only because ee is injured, yet unless the world could be new moulded, it will certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a robbery, in the usual sense of the word; for perhaps it may be the thrusting in the child of the adulterer into his family, to share both in the maintenance and portions of his own children: And this is an arrant theft; first, in respect of the man, who surely intends not the providing for another man's child; and then, in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore, whosoever hath this circumstance of the sin to repent of, cannot do it effectually, without restoring to the family as much as he hath by this means robbed it of.

v. All this put together, will surely make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that for which

The most irreparable.

a man

a man can never make reparation; for unless he be in the circumstances before-mentioned, there is no part of this sin wherein that can be done: To this purpose it is observable, in the Jewish law, that the thief was appointed to restore four-fold, and that freed him; but the adulterer having no possibility of making any restitution, and satisfaction, he must pay his life for his offence, *Lev.* xx. 10. And though now-a-days adulterers speed better, live many days to renew their guilt, and, perhaps, to laugh at those whom they have thus injured, yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not: If by God's grace they do come to repentance, they will then find this to be no cheap sin; many anguishes of soul, terrors, and perplexities of conscience, groans, and tears it must cost them: and indeed, were a man's whole life spent in these penitential exercises, it were little enough to wipe off the guilt of any one single act of this kind: What overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set too it immediately, lest they want time to go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washed away by a single act of repentance; no, he must proportion the repentance to the fault; and as one hath been a habit and course, so must the other also. And then how strange a madness it is for men to run into this sin (and that with such painful pursuits as many do)

do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear? But then, if he do not repent, infinitely dearer: It loses him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings. For how closely soever he hath acted this sin, be it so that he may have said with the adulterer, in *Job* xxiv. 15. *No eye seeth me*; yet it is sure he could not, in the greatest obscurity, shelter himself from God's sight, with whom *the darkness is no darkness*, Psal. cxxxix. 12. And he it is, who hath expressly threatened to judge this sort of offenders, *Heb* xiii. 4. *Adulterers God will judge.* God grant that all that live in this foul guilt, may so seasonably and so thoroughly judge themselves, that they may prevent that severe and dreadful judgment of his!

VI. The second thing to which this negative justice to our neighbour's possessions reacheth, is his Goods; under which general word is contained all those several sorts of things, as house, land, cattle, money, and the like, in which he hath a right and property: These we are, by the rule of this justice, to suffer him to enjoy, without seeking either to work him damage in any of them, or get any of them to ourselves. I make a difference between these two, because there may be two several grounds or motives of this injustice; the one Malice; the other Covetousness. *His Goods.*

VII. The malicious man desires to work his neighbour's mischief, though he get nothing by it

Malicious Injustice. it himself: It is frequently seen that men will make havock and spoil of the goods of one to whom they bear a grudge, though they never design to get any thing to themselves by it, but only the pleasure of doing a spite to the other. This is a most hellish humour, directly answerable to that of the Devil, who bestows all his pains and industry, not to bring in any good to himself but only to ruin and undo others: And how contrary it is to all rules of Justice, you may see by the precept given by God to the *Jews* concerning the goods of an enemy; where they were so far from being allowed a liberty of spoil and destruction, that they are expressly bound to prevent it, *Exod.* xxiii. 4, 5. *If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again: If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him:* Where you see it is a debt we owe to our very enemies, to prevent that loss and damage, which by any accident he is in danger of, and that even with some labour and pains to ourselves. How horrible an injustice is it then, purposely to bring that lose and damage on him? Whoever is guilty of this, let him never excuse himself by saying he hath not enriched himself by the spoil of his neighbour, that he hath nothing of it cleaves to his finger; for sure this malicious injustice is no less a fault than the covetous one: Nay, I suppose, in respect of the principle and cause from which it flows, it may be greater; this hatred of another being worse than the immoderate

moderate love of ourselves. Whoever hath thus mischiefed his neighbour, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it.

VIII. But on the other side, let not the covetous defrauder therefore judge his sin light, because there is another that in some one respect outweighs it; for, perhaps, in others, he may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain is, like to multiply more acts of this sin, than he that is so out of malice; for it is impossible any man should have so many objects of his malice, as he may have of his covetousness: There is no man at so general a defiance with all mankind, that he hates every body; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable. But I shall no longer stand upon this comparison; it is sure they are both great and crying sins, and that is ground enough for abhorring each. Let us descend now to the several branches of this sort of covetous injustice: it is true, they may all bear the name of robbery, or theft, for in effect they are all so; yet for method's sake, it will not be amiss to distinguish them into these three; Oppression, Theft, and Deceit. *Covetous Injustice.*

IX. By Oppression, I mean that open and barefaced robbery of seizing upon the possessions of others, and owning and avowing the doing so. For the doing of this there are several instruments; as first, that of power, by which many nations and princes have *Oppression.*

been

been turned out of their rights, and many private men out of their estates. Sometimes again law is made the instrument of it; he that covets his neighbour's lands or goods, pretends a claim to them, and then by corrupting of justice by bribes and gifts, or else over-ruling it by greatness and authority, gets judgment on his side: This is a high oppression, and of the worst sort, thus to make the law which was intended for the protection and defence of men's rights, to be the means of overthrowing them; and it is a very heavy guilt that lies both on him that procures, and on him that pronounces such a sentence; yea, and on the lawyer too that pleads such a cause: for by so doing, he assists in the oppression. Sometimes again the very necessities of the oppressed are the means of his oppression: Thus it is in the case of extortion and griping usury; a man is in extreme want of money; and this gives opportunity to the extortioner to wrest unconscionably from him; to which the poor man is forced to yield to supply his present wants. And thus also it is often with exacting landlords, who when their poor tenants know not how to provide themselves elsewhere, rack and screw them beyond the worth of the thing. All these, and many the like, are but several ways of acting this one sin of oppression; which becomes yet the more heinous, by how much the more helpless the person is that is thus oppressed. Therefore the oppression of the widow and fatherless, is in Scripture mentioned as the height of this sin.

x. It is indeed a most crying guilt, and that against

against which God had threatened his heavy vengeance, as we read in divers texts of Scripture; thus it is, *Ezek.* xviii. 12. *He that hath oppressed the poor*, and *hath spoiled by violence, he shall surely die, his blood shall be upon him;* and the same sentence is repeated against him, *ver.* 18. Indeed God hath so peculiarly taken upon him the protection of the poor and oppressed, that he is engaged, as it were in honour, to be their avenger; and accordingly, *Psal.* xii. we see God solemnly declares his resolution of appearing for them, *ver.* 5. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him that swelleth against him.* The advice therefore of *Solomon* is excellent, *Prov.* xxii. 22, 23. *Rob not the poor because he is poor; neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of those that spoiled them:* They are like in the end to have little joy of the booty it brings them in, when it thus engages God against them. *God's Vengeance against it.*

XI. The second sort of this injustice is Theft: And of that also there are two kinds; the one, the with-holding what we should pay; and the other, taking from our neighbour what is already in his possession. *Theft.*

XII. Of the first sort is the not paying of debts, whether such as we have borrowed, or such as by our own voluntary promise are become our debts: for they are equally due to him that can lay either of these claims to them; and therefore the *Not paying what we borrow.*

the with-holding either of them is a Theft, a keeping from my neighbour that which is his: Yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money, or whatever else) and so make him worse than I found him. This is a very great, and very common injustice. Men can now-a-days with as great confidence deny him that asks a debt, as they do him that asks an alms; nay, many times it is made a matter of quarrel for a man to demand his own: Besides, the many attendances the creditor is put to in pursuit of it, are yet a further injury to him, by wasting his time, and taking him off from other business; and so he is made a loser that way too. This is so great injustice, that I see not how a man can look upon any thing he possesses as his own right, whilst he thus denies another his. It is the duty of every man in debt, rather to strip himself of all, and cast himself again naked upon God's providence, than thus to feather his nest upon the spoils of his neighbours. And surely it will prove the more thriving course, not only in respect of the blessing which may be expected upon justice, compared with the curse, that attends the contrary, but even in worldly prudence also: For he that defers paying of debts, will at last be forced to it by law, and that upon much worse terms than he might have done it voluntarily, with a greater charge, and with such loss of his credit, that afterward, in his greatest necessities, he will not know where to borrow. But the sure way for a man to secure himself from the

the guilt of this injustice, is never to borrow more than he knows he hath means to repay, unless it be of one, who knowing his disability, is willing to run the hazard. Otherwise he commits this sin at the very time of borrowing; for he takes that from his neighbour, upon promise of paying, which he knows he is never likely to restore to him, which is a flat robbery.

What we are bound for.

The same justice which ties men to pay their own debts, tie also every surety to pay those debts of others for which he stands bound, in case of the principal either cannot or will not; for by being bound, he hath made it his own debt, and must in all justice answer it to the creditor, who it is presumed, was drawn to lend on confidence of his security, and therefore is directly cheated and betrayed by him, if he see him not satisfied. If it be thought hard, that a man should pay for that which he never received benefit by, I shall yield it, so far as to be just matter of wariness to every man, how he enter into such engagements; but it can never be made an excuse for the breaking them.

What we have promised.

As for the other sort of debt, that which is brought upon a man by his own voluntary promise, that also cannot, without great injustice, be with-holden; for it is now the man's right, and then it is no matter by what means it came to be so. Therefore we see *David* makes it part of the description of a just man, *Psal.* xv. 4 that he keeps his promises; yea, *though they were made to his own disadvantage*: And surely, he is utterly unfit to ascend that *holy hill* there spoken of, either as

that signifies the church here, or Heaven hereafter, that does no punctually observe this part of Justice. To this sort of debt may be reduced the wages of the servant, the hire of the labourer: and the with-holding of these is a great sin; and the complaints of those that are thus injured ascend up to God; *Behold,* (saith St. *James,* v. 4.) *the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: And the cries of them which have reaped, are entered into the ear of the Lord of Sabaoth.* And *Deut.* xxiv. 14, 15, we find a strict command in this matter, *Thou shalt not oppress an hired servant that is poor and needy. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it; lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamorous sins, which will not cease crying, till it bring down God's vengeance: And therefore, though thou hast no justice to thy poor brother, yet have at least so much mercy to thyself, as not to pull down judgments on thee by thus wronging him.

SUN-

SUNDAY XII.

Of Theft: Stealing: of Deceit in Trust, in Traffick; of Restitution, &c.

SECT. 1. THE second part of Theft is the taking from our neighbour that which is already in his possession: and this may be done either more violently and openly, or else more closely and slily; the first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbour; the other is the way of the pilfering thief, that takes away a man's Goods unknown to him: I shall not dispute which of these is the worst; 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for human society, and betray the actors to the greatest mischiefs, even in this world, death itself being by law appointed the reward of it: And there are few that follow this trade long but at last meet with that fruit of it. I am sure, it is madness for any to believe he shall always steal securely; for he is to contend with the industry of all those whom he shall thus injure, whose losses will quicken their wits for the finding him out; and which is infinitely more, he is to struggle with the Justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries that

Stealing the Goods of our Neighbour.

have been made of the craftiest thieves. But, however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed, 'twill sure appear, that the thief makes a pitiful bargain; he steals his neighbour's money or cattle, and in exchange for it he must pay his life or his soul, perhaps both: And if *the whole world be too mean a price for a soul,* as he tells us, *Mark* viii. 36. who best knew the value of them, having himself bought them; what a strange madness is it to barter them away for every petty trifle, as many do who have got such a habit of stealing, that not the meanest worthless thing can escape their fingers? Under this head of Theft may be ranked the receivers of stolen goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stolen. This many (that pretend much to abhor theft) are guilty of, when they can, by it, buy the thing a little cheaper than the common rate. And here also comes in the concealing of any goods a man finds of his neighbour's, which whosoever restores not, if he know or can learn out the owner, is no better than a thief, for he withholds from his neighbour that which properly belongs to him; and sure it will not be uncharitable to say, that he that will do this, would likewise commit the grossest theft, where he by that no more in danger of law than in this he is.

The third part of injustice is Deceit; and in that

that there may be as many acts as there are occasions of intercourse and dealing between man and man. *Deceit.*

11. It were impossible to name them all, but I think they will be contained under these two general deceits; in matter of trust, and in matters of traffick or bargaining: Unless it be that of *gaming*, which therefore here, by the way, I must tell you is as much a fraud and deceit as any of the rest.

111. He that deceives a man in any Trust that is committed to him, is guilty of a great injustice; and that the most treacherous sort of one; it is the joining of two great sins in one, defrauding, and promise-breaking; for in all trusts there is a promise implied, if not expressed; for the very accepting of the trust, contains under it a promise of fidelity. These trusts are broken sometimes to the living, sometimes to the dead; to the living there are many ways of doing it according to the several kinds of the trust; sometimes a trust is more general, like that of *Potiphar* to *Joseph*, *Gen.* xxxix. 4. A man commits to another all that he hath; and thus guardians of children, and sometimes stewards, are entrusted; sometimes again it is more limited and restrained to some one special thing: A man entrusts another to bargain or deal for him in such a particular, or he puts some one thing into his hands, to manage and dispose: Thus among servants, it is usual for one to be entrusted with one part of the master's goods, and another with another part of them. Now in all these, and the like cases, who- *In Trust.*

soever acts not for him that entrusts him, with the same faithfulness that he would for himself, but shall either carelessly lose, or prodigally embezzle the things committed to him, or else convert them to his own use, he is guilty of this great sin of betraying a trust to the living. In like manner, he that being entrusted with the execution of a dead man's testament, acts not according to the known intention of the dead man, but enriches himself by what is assigned to others, he is guilty of this sin, in respect of the dead; which is so much the greater, by how much the dead hath no means of remedy and redress, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have such an horror, that he must be a very hardened thief that can attempt it. But either of these frauds are made yet more heinous, when either God or the poor are immediately concerned in it; that is, when any thing is committed to a man, for the uses either of piety or charity; This adds sacrilege to both the fraud and the treachery, and so gives him title to all those curses that attend those several sins, which are so heavy, and he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain than *Gehazi*, 2 Kings v. 27. who *by getting the raiment of* Naaman, *got his leprosy too.*

In Traffick.

IV. The second sort of fraud is in matters of Traffick and Bargain, wherein, there may be deceit both in the seller and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in over-rating it.

V. The

v. The ways of concealing its faults are ordinarily these: Either, first, by denying that it hath any such fault, nay, perhaps, commending it for the direct contrary quality; and this is downright lying, and so adds that sin to the other! and if that lye be confirmed by an oath, as it is too usually, then the greater guilt of perjury comes in also; and then what a heap of sins is here gathered together? abundantly enough to sink any poor soul to destruction, and all this only to skrew a little more money out of his neighbour's pocket; and that sometimes so very little, that it is a miracle that any man, that thinks he has a soul, can set it at so miserable and contemptible a price. A second means of concealing, is by using some art to the thing, to make it look fair, and to hide the faults of it; and this is acting a lie, though it be not speaking one, which amounts to the same thing, and as surely in this case as much of the intention of cheating and defrauding, as the most impudent forswearing can have. A third means is the picking out ignorant chapmen: This is, I believe, an art too well known among tradesmen, who will not bring out their faulty wares to men of skill, but keep them to put off to such, whose unskilfulness may make them passable with them. And this is still the same deceit with the former; for it all tends to the same end, the cozening and defrauding of the chapman; and then it is not much odds, whether I make use of my own art or his weakness, for the purpose. This is certain, he that will

The seller's concealing the Faults of his Ware.

do justly, must let his chapman know what he buys; and if his own skill enable him not to judge (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwise thou makest him pay for somewhat which is not there, he presuming there is that good quality in it, which thou knowest it has not: And therefore thou mayest as honestly take his money for some goods of another man's, which thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of concealment, may be referred that deceit of false weights and measures: For that is the concealment from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon*, Prov. xi. 1. with this note upon it, That *it is an abomination to the Lord.*

VI. The second part of fraud in the seller lies in over-rating the commodity: Though he have not disguised nor concealed the faults of it, and so have dealt fairly in that respect, yet if he sets an unreasonable price upon it, he defrauds the buyer. I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains which all tradesmen are presumed to be allowed in the sale. Whatever is beyond this, must in all likelihood, be fetched in by some of these ways; as, first, by taking advantage of the buyer's ignorance in the value of the thing, which is the same with doing it in the goodness, which

His over-rating it.

which hath already been shewed to be a deceit: Or, secondly, by taking advantage of his necessity: Thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the dice upon him. But this is that very sin of extortion and oppression spoken of before; for it is sure nothing can justly raise the price of any thing, but either its becoming dearer to thee, or its being some way better in itself: But the necessity of thy brother causes neither of these; his nakedness doth not make the clothes thou sellest him, stand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher, is to change the way of trading, and sell even the wants and necessities of thy neighbour, which surely is a very unlawful vocation. Or, thirdly, it may be by taking advantage of the indiscretion of the chapman. A man perhaps earnestly fancies such a thing, and then suffers that fancy so to over-rule his reason, that he resolves to have it upon any terms. If thou findest this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase: It is sure his fancy adds nothing to the real value, no more than his necessity did in the former case, and therefore should not add to the price. He therefore that will deal justly in the business of selling, must not catch at all advantages which the temper of his chapman may give; but consider soberly what the thing is worth, and what he would afford it for to another, of whom he

had no such advantage, and accordingly rate it to him at no higher a price.

Fraud in the Buyer.

VII. On the buyer's part there are not ordinarily so many opportunities of fraud: Yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller: But that which oftener falls out is the case of necessity, which may as probably fall on the seller's side, as the buyer's. A man's wants compel him to sell, and permit him not to stay to make the best bargain, but force him to take the first offer; and here for the buyer to grate upon him because he sees him in that strait, is the same fault which I before shewed it to be in the seller.

Many Temptations to Deceit in Traffick.

VIII. In this whole business of Traffick there are so many opportunities of deceit, that a man had need fence himself with a very firm resolution, nay, love of Justice, or he will be in danger to fall under temptation: for as the Wise Man speaks, *Ecclus.* xxvii. 2. *As a nail sticks fast between the joinings of the stones,* so does sin stick close between buying and selling. It is so interwoven with all trades, so mixed with the very first principles and grounds of them, that it is taught together with them, and so becomes part of the art: So that he is now-a-days scarce thought fit to manage a trade, that wants it; while he that hath most of this black art of defrauding, applauds and brags himself, nay, perhaps boasts to others how he hath over-reached his neighbour.

What

What an intolerable shame is this, that we Christians who are, by the precepts of our Master, set to those higher duties of charity, should, instead of practising them, quite unlearn those common rules of justice which mere nature teaches? For, I think, I may say, there are none of these several branches of Injustice towards the possessions of our neighbour, which would not be adjudged to be so by any sober Heathen. So that, as St. *Paul* tells those of the circumcision, that the name of God *was blasphemed among the Gentiles*, by that unagreeableness that was betwixt their practice and their law, *Rom.* ii. 24. so now may be said of us, that *the name of Christ is blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us, who call ourselves Christians, and particularly in the sin of Injustice. For shame, let us at least endeavour to wipe off this reproach from our profession, by leaving these practices; to which methinks this one single consideration should be enough to persuade us.

The Commonness of Injustice a Reproach to Christianity.

IX. Yet besides this, there want not other; among which, one there is of such a nature, as may prevail with the arrantest worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which, like a canker, eats out all the benefit that was expected from it. This no man can doubt, that believes the scripture, where there are multitudes of texts to this purpose: Thus *Prov.* xxii. 16. *He that oppresseth the poor*

It is not the way to enrich a Man.

to increase his riches, shall surely come to want. So *Habak.* ii. 6, 7. *Woe to him that increaseth that which is not his! how long? And* he *that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in *Zechariah* is most full to this purpose, *chap.* v. where under the sign of a flying roll is signified the curse that goes forth against this sin, *ver.* 4. *I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name, and it shall consume it, with the timber thereof, and with the stones thereof.* Where you see theft and perjury are the two sins against which this curse is aimed, (and they too often go together in the matter of defrauding) and the nature of this curse is, to consume the house, to make an utter destruction of all that belongs to him, that is guilty of either of these sins. Thus whilst thou art ravening after thy neighbour's goods or house, thou art but gathering fuel to burn thine own. And the effect of these threatenings of God we daily see in the strange unprosperousness of ill-gotten estates, which every man is apt enough to observe in other men's cases: He that sees his neighbour decline in his estate, can presently call to mind, This was gotten by oppression or deceit: yet so sottish are we, so bewitched with the love of gain, that he that makes this observation, can seldom turn it to his

his own use, is never the less greedy or unjust himself, for that vengeance he discerns upon others.

x. But, alas! if thou couldst be sure that thy unjust possessions should not be torn from thee, yet, when thou remembrest how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast over-reached thy brother; but God knows, all the while there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy soul: The devil herein deals with thee, as fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken. So thou that art gaping to swallow up thy poor brother, art thyself made a prey to that great devourer. And alas! what will it ease thee in Hell that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest beggar here enjoys, even a drop of water to cool thy tongue? Consider this, and from henceforth resolve to employ all that pains and diligence thou hath used to deceive others, in rescuing thyself from the frauds of the grand deceiver.

It ruins the Soul eternally.

xi. To this purpose it is absolutely necessary, that thou make restitution to all whom thou hast wronged: for as long as thou keepest any thing of the unjust gain, 'tis as it were an earnest penny from the devil, which gives him full right to thy soul.

The Necessity of Restitution.

But

But perhaps it may be said, it will not in all cases be possible to make restitution to the wronged party; peradventure he may be dead, in that case then make it to his heirs, to whom his right descends. But it may further be objected, that he that hath long gone on in a course of fraud, may have injured many that he cannot now remember, and many that he hath no means of finding out: In this case, all I can advise is this: first, to be as diligent as is possible, both in recalling to mind who they were, and endeavouring to find them out: and when, after all thy care, that proves impossible, let thy restitutions be made to the poor; and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain: But when that cannot exactly be done, as 'tis sure it cannot by those who have multiplied the acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: As for example; A tradesman that cannot remember how much he hath cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reached to the value of the third or a fourth part of the wares; and then what proportion soever he thinks he has so defrauded, the same proportion let him now give out of that estate he hath raised by his trade. But herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the restitution, but rather go on the other hand, and be sure rather to give too much

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than too little. If he do happen to give somewhat over, he need not grudge the charge of such a sin-offering; and 'tis sure he will not, if he do heartily desire an atonement. Many other difficulties there may be in this business of restitution, which will not be foreseen, and so cannot now be particularly spoke to: But the more of those there are, the greater horror ought men to have of running into the sin of injustice, which it will be so difficult, if not impossible, for them to repair; and the more careful ought they to be to mortify that which is the root of all injustice, to wit, Covetousness.

SUNDAY XIII.

Of false Reports, false Witness, Slanders, Whisperings: Of Scoffing for Infirmities, Calamities, Sins, &c. Of positive Justice, Truth: Of Lying: Of Envy and Detraction: Of Gratitude, &c.

Sect. I. The fourth branch of Negative Justice concerns the Credit of our Neighbours, which we are not to lessen or impair by any means, particularly not by false reports. Of false reports there may be two sorts: The one is, when a man says something of his neighbour, which he directly knows to be false; the other, when possibly he has some slight surmise or jealousy of the thing; but that upon such weak grounds, that it is as likely to be false as true. In either of these cases

His Credit.

cases there is a great guilt lies upon the reporter. That there doth so in the first of them, no body will doubt; every one acknowledging that it is the greatest baseness to invent a lye of another: But there is as little reason to question the other: for he that reports a thing as a truth, which is but uncertain, is a liar also; or if he do not report it as a certainty, but only as a probability, yet then, though he be not guilty of the lye, yet he is of the injustice of robbing his neighbour of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousy will if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice, upon every slight surmise of fancy, to hazard the bringing so great an evil upon another; especially when it is considered, that those surmises commonly spring rather from some censoriousness, peevishness, or malice in the surmiser, than from any real fault in the person so suspected.

False Witness.

11. The manner of spreading these false reports of both kinds, is not always the same: Sometimes it is more open and avowed, sometimes more close and private: The open is many times by false witness before the courts of justice; and this not only hurts a man in his credit, but in other respects also: it is the delivering him up to the punishment of the law; and according to the nature of the crime pretended, does him more or less mischief: But if it be of the highest kind, it may concern his life, as we see it did in *Naboth's* case, 1 *Kings* xxi. How great and crying a sin it is in this respect, as also in that

that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only as it touches the credit; and to that it is a most grievous wound, thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him: And therefore whoever is guilty of this, doth a most outrageous injustice to his neighbour. This is that which is expressly forbidden in the *ninth Commandment*, and was by God appointed to be punished by the inflicting of the very same suffering upon him, which his false testimony aimed to bring upon the other, *Deut.* xix. 16.

III. The second open way of spreading these reports, is by a public and common declaring of them; though not before the magistrate, as in the other case, yet in all companies, and before such as are likely to carry it farther; and this is usually done with bitter railings and reproaches; it being an ordinary art of Slanderers to revile those whom they slander, that so, by the sharpness of the accusation, they may have the greater impression on the minds of the hearers. This, both in respect of the slander and the railing, is a high injury; and both of them such as debar the committers from Heaven. Thus *Psal.* xv. where the upright man is described, that shall have his part there, this one special thing, *ver.* 3. *That he slandereth not his neighbour.* And for railing, the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out, both from the Church here by excommunication, *Publick Slander.*

munication, as you may see, 1 *Cor.* v. 11. and from the kingdom of God hereafter, as it is, 1 *Cor.* vi. 10.

VI. The other more close and private way of spreading such reports, is that of the Whisperer; he that goes about from one another, and privately vents his slanders, not out of an intent by that means to make them less public, but rather more: This trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale as a secret from any one, thinks to please some body else by delivering it as a secret to him also: and so it passes from one hand to another, till at last it spreads over a whole town. This sort of slanderer is of all others the most dangerous, for he works in the dark, ties all he speaks to not to own him as the author: So that whereas in the more publick accusations the party may have some means of clearing himself, and detecting his accuser, here he shall have no possibility of that; the slander, like a secret poison, works incurable effects before ever the man discerns it. This sin of whispering is by St. *Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* i. 29. It is indeed one of the most incurable wounds of this sword of the tongue, the very bane and pest of human society, and that which not only robs single persons of their good names, but oftentimes whole families, nay, publick societies of men, of their peace: What ruins, what confusions, hath this one sin wrought in the world!

Whisperings.

It

It is *Solomon's* observation, *Prov.* xvi. 28. that a *Whisperer separateth chief friends;* and sure one may truly say of tongues thus employed, that they are *set on fire of Hell*, as St. *James* saith, *chap.* iii. 6.

v. This is such a guilt, that we are to beware of all the degrees of approach to it, of which there are several steps; the first is, The giving ear to, and cherishing of those that come with slanders; for they that entertain and receive them, encourage them in the practice; for, as our common proverb says, *If there were no Receivers, there would be no Thief;* so, if there were none that would give an ear to tales, there would be no tale-bearers. A second step is, The giving too easy credit to them; for this helps them to attain part of their end. They desire to get a general ill opinion of such a man; but the way of doing it must be, by causing it first in particular men; and if thou suffer them to do it in thee, they have so far prospered in their aim. And for thy own part, thou doest a great injustice to thy neighbour, to believe ill of him without a just ground, which the accusation of such a person certainly is not. A third step is, The reporting to others, what is thus told thee: by which thou makest thyself directly a party in the slander; and after thou hast unjustly withdrawn from thy neighbour thy own good opinion endeavourest to rob him also of that of others. This is a very little below the guilt of the first whisperer, and tends as much to the ruin of our neighbour's credit. And these several degrees have so close a de-

Several steps toward this Sin.

a dependance one upon another, that it will be very hard for him that allows himself the first, to escape the other: And indeed, he that can take delight to hear his neighbour defamed, may well be presumed of so malicious a humour, that it is not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never, in the least degree, cherish or countenance any that bring these false reports; and it is not less necessary to his peace, than to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited and stirred up, even against his nearest and dearest relations; so that this whisperer and slanderer is to be looked on by all as a common enemy, he being so as well to those to whom, as of whom he speaks.

Despising and Scoffing.

VI. But besides this grosser way of slandering there is another, whereby we may impair and lessen the credit of our neighbour, and that is by Contempt and Despising; one common effect whereof is scoffing and deriding him. This is very injurious to a man's reputation: For the generality of men do rather take up opinions upon trust, than judgment; and therefore, if they see a man despised and scorned, they will be apt to do the like. But besides this effect of it, there is a present injustice in the very act of despising and scorning others. There are ordinarily but three things which are made the occasions of it (unless it be with such, with whom virtue and godliness are made the most reproachful things, and such despising is not only an injury to our neighbour,

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but even to God himself, for whose sake it is that he is so despised.) Those three are, first, the infirmities; secondly, the calamities; thirdly, the sins of a man; and each of these are very far from being a ground of our triumphing over him.

VII. First, for infirmities, be they either of body or mind, the deformity and unhandsomeness of the one, or the weakness and folly of the other, they are things out of his power to help; they are not his faults, but the wise dispensations of the great Creator, who bestows the excellencies of body and mind as he pleases, and therefore to scorn a man because he hath them not, is in effect to reproach God, who gave them not to him. *For Infirmities.*

VIII. So also for the Calamities and Miseries that befal a man, be it want or sickness, or whatever else, these also come by the providence of God, who raiseth up and pulleth down, as seems good to him; and it belongs not to us to judge, what are the motives to him to do so, as many do, who upon any affliction that befals another, are presently concluding that sure it is some extraordinary guilt which pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Saviour reproves in the *Jews*, Luke xiii where, on occasion of the extraordinary sufferings of the *Galileans* he asks them, *ver.* 2, 3. *Suppose ye that these* Galileans *were sinners above all the* Galileans, *because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.* When we see God's hand *For Calamities.*

hand heavy upon others, it is no part of our business to judge them, but ourselves; and by repentance to prevent what our own sins have deserved. But to reproach and revile any that are in affliction, is that barbarous cruelty taken notice of by the *Psalmist*, as the height of wickedness, *Psal.* lxix. 26. *They persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.* In all the miseries of others, compassion becomes a debt to them: How unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach.

For Sins.

IX. Nay, the very sins of men, though as they have more of their wills in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things which of all others make a man the most miserable. In all these cases, if we consider how subject we are to the like ourselves, and that it is only God's mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with thankfulness, than down on them with contempt and despising. Thus you see the direct injustice of scorning and contemning our brethren; to which, when that other is added, which naturally follows as a consequent of this, to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great and horrible injustice to our neighbour in respect of his credit.

X. Now, how great the injury of destroying a man's

a man's credit is, may be measured by these two things; first, the value of the thing he is robbed of; and, secondly, the difficulty of making reparations. For the first, it is commonly known, that a man's good name is a thing he holds most precious, oftentimes dearer than his life, as we see by the hazards sometimes men run, to preserve even a mistaken reputation: But 'tis sure it is that which hath even by sober men been esteemed one of the greatest happinesses of life; and to some sort of men, such especially as subsist by dealings in the world, it is so necessary, that it may well be reckoned as the means of their livelihood; and then sure it is no slight matter to rob a man of what is thus valuable to him.

Destroying the Credit a great Injury.

XI. Secondly, the difficulty of making reparations increaseth the injury: and that is such in this case of defamation, that I may rather call it an impossibility, than a difficulty: For when men are possessed of an ill opinion of a person, it is no easy matter to work it out. Nay suppose men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up; yet how is it possible for him that makes even the most public recantation of his slander, to be sure that every man that hath come to the hearing of the one, shall do so of the other also? And if there be but one person that doth not, (as probably there will be many) then is the reparation still short of the injury.

And irreparable.

XII. This consideration is very fit to make men afraid of doing this wrong to their neighbour:

Yet every guilty Person must do all he can to repair the Injury.

bour: But let it not be made use of to excuse those that have already done the wrong, from endeavouring to make the best reparations they can; for though it is odds, it will not equal the injury, yet let them however do what they are able towards it. And this is so necessary towards the obtaining pardon of the sin, that none must expect the one that does not perform the other. Whosoever therefore sets himself to repent of his faults of this kind, must by all prudent means endeavour to restore his neighbour to that degree of credit he hath deprived him of; and if that be not to be done, without bringing the shame upon himself of confessing publickly the slander, he must rather submit to that, than be wanting to this necessary part of justice, which he owes to the wronged party.

Justice in the Thoughts.

XIII. Thus I have gone through these four branches of negative Justice to our Neighbour; wherein we must yet further observe, that this Justice binds us, not only in respect of our words and actions, but of our very thoughts and affections also: We are not only forbid to hurt, but to hate: not only restrained from bringing any of these evils foremention'd upon him, but we must not so much as wish them before, nor delight in them after they are befallen him; we must take no pleasure either in the sin of his soul, or hurt of his body: we must not envy him any good thing he enjoys, nor so much as wish to possess ourselves of it: Neither will it suffice us, that we so bridle our tongue, that we neither slander nor revile, if we have

have that malice in our hearts, which makes us wish his discredit, or rejoice when we find it procured, though we have no hand in the procuring it. This is the peculiar property of God's laws, that they reach to the heart, whereas men's can extend only to the words and actions; and the reason is clear, because he is the only law-giver that can see what is in the heart: Therefore, if there were the perfectest innocency in our tongue and hands, yet if there be not this purity of heart it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov.* iv. 23. *Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious, unjust thought enter there: and that not only as it may be the means of betraying us to the grosser act, but also as it is in itself such a pollution in God's sight, as will unfit us for the blessed vision of God, whom none, but the pure in heart have promise of seeing, *Matt.* v. 8. *Blessed are the pure in heart, for they shall see God.*

XIV. I come now to speak of the positive part of Justice; which is, the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are some that are general to all mankind; others that are restrained within some certain conditions and qualities of men, and become due only by virtue of those qualifications. *Positive Justice.*

XV. Of the first sort, that is, those that are due to all men, we may reckon first, the speaking Truth, which *Speaking Truth a due to all Men.*

is a common debt we owe to all mankind. Speech is given us as the instrument of intercourse and society one with another, the means of discovering the mind, which otherwise lies hid and concealed; so that were it not for this, our conversations would be the same as of beasts. Now this being intended for the good and advantage of mankind, it is a due to it, that it be used to that purpose; but he that lyes is so far from paying that debt, that, on the contrary, he makes his speech the means of injury and deceiving him he speaks too.

Lying expressly forbidden in Scripture.

XVI. There might much be said to shew the several sorts of obligations we lie under to speak truth to all men: But supposing I write to Christians, I need not insist upon any other than the commands we have of it in Scripture: Thus *Ephes.* iv. 25. the Apostle commands, that *putting away Lying, they speak every man truth with his neighbour:* And again, *Col.* iii. 9. *Lye not one to another:* And *Prov.* vi. 17. *A lying tongue,* is mentioned as one of those things which are *abominations to the Lord*: Yea, so much doth he hate a lye, that it is not the most pious and religious end that can reconcile him to it: The man that lyes, though in a zeal to God's glory, shall yet be judged as a sinner, *Rom.* iii. 7. What shall then become of those multitudes of men that lye on quite other ends: Some out of malice, to mischief others; some out of covetousness, to defraud their neighbours; some out of pride, to set themselves out; and some out of fear, to avoid danger, or hide a fault. But

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of a yet stranger sort than all these are those that do it without any discernible temptation; that will tell lyes by way of story, taking pleasure in telling incredible things, from which themselves reap nothing but the reputation of impertinent lyars.

XVII. Among these divers kinds of falsehood, truth has become such a rarity among us, that it is a most difficult matter to find such a man as *David* describes, *Psal.* xv. 2. *that speaketh the truth from his heart.* Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or man. But they are extremely deceived in both; for there is scarce any sin (that is at all endeavoured to be hid) which is more discernible, even to men: They that have a custom of lying, seldom fail (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin meets with greater scorn and reproach: a lyar being by all accounted a title of the greatest infamy and shame. But as for God, it is madness to hope that all their arts can disguise them from him, who needs none of those casual ways of discovery, which men do, but sees the heart, and so knows, at the very instant of speaking, the falsehood of what is said: And then by his title of the *God of Truth*, is tied not only to hate but punish it: And accordingly you see, *Rev.* xxii. that the lyars are in the number of those that are shut out of the *New Jerusalem*; and not only so, but

The great Commonness and Folly of this Sin.

also *have their part in the lake that burneth with fire and brimstone.* If therefore thou be not of the humour of that unjust judge *Christ* speaks of, *Luke* xviii. 2. *who neither feared God nor regarded man,* thou must resolve on this part of justice, the putting away lying, which is abhorred by both.

Courteous Behaviour a Due to all Men.

XVIII. A second thing we owe to all, is Humanity, and Courtesy of Behaviour; contrary to that sullen churlishness we find spoken of in *Nabal,* who was of such a temper, *that a man could not speak to him,* 1 Sam. xxv. 17. There is sure so much of respect due to the very nature of mankind, that no accidental advantage of wealth or honour, which one man hath above another, can acquit him, from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any that bears but the form of a man, is an injustice to that nature he partakes of: And when we consider how much that nature is dignified by the Son of God, his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it.

Not paid by proud Men.

XIX. This is the common guilt of all proud and haughty persons, who are so busy in admiring themselves, that they overlook all that is valuable in others, and so think they owe not so much as common civility to other men, whilst they set up themselves, as *Nebuchadnezzar* did his image, *to be worshipped of all.* This is sure very contrary to what the Apostle exhorts, *Rom.* xii. 10. *In honour pre-*

prefer one another: And again, *Phil.* ii. 4. *Look not every man on his own things, but every man also on the things of others;* and let such remember the sentence of our blessed Saviour, *Luke* xiv. 11. *He that exalteth himself shall be abased, and he that humbleth himself shall be exalted;* which we often find made good to us, in the strange downfalls of proud men. And it is no wonder, for this sin makes both God and men our enemies: God, as the Scripture every where testifies, abhors it, and all that are guilty of it: and men are by means of it used so contemptuously and unkindly by us, that they are by nothing more provoked against us: And then, whom God and man thus resists, who shall secure and uphold?

Meekness a Due to all Men.

xx. A third thing we owe to all, is Meekness; that is such a patience and gentleness towards all, as may bridle that mad passion of anger, which is not only very uneasy to ourselves, as hath already been shewed, but also very mischievous to our neighbours; as the many outrages that are oft committed in it, do abundantly testify. That this duty of meekness is to be extended to all men, there is no doubt; for the Apostle in express words commands it, 1 *Thess.* v. 14. *Be patient towards all men:* And that, it should seem in spite of all provocations to the contrary; for the very next words, are, *See that none render evil for evil, or railing for railing:* And *Timothy* is commanded to exercise this meekness, even towards them who opposed themselves against the doctrine of the Gospel, 2 *Tim.* ii. 25.

which was a case wherein some heat would probably have been allowed, if it might have been in any.

Brawling very insufferable.

XXI. This virtue of meekness is so necessary to the preserving the peace of the world, that it is no wonder that Christ, who came to plant peace among men, should enjoin meekness to all. I am sure the contrary effects of rage and anger are every where discernible; it breeds disquiet in kingdoms, and neighbourhoods, in families, and even between the nearest relations; it is such a humour, that *Solomon* warns us never to enter into a friendship with a man that is of it, *Prov.* xxii. 24 *Make no friendship with an angry man, and with a furious man thou shalt not go.* It makes a man unfit to be either friend or companion; and indeed makes one insufferable to all that have to do with him, as we are again taught by *Solomon* Prov. xxi. 19. where he prefers the *dwelling in a wilderness, rather than with a contentious and angry woman:* and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed, to any that have not the same unquietness of humour, there can scarce be a greater uneasiness, than to converse with those that have it, though it never proceed farther than words. How great this sin is, we may judge by what our Saviour says of it, *Matt.* v. where there are several degrees of punishment allotted to several degrees of it: But, alas! we daily outgo that which he there sets as the highest step of this sin: the calling, *Thou fool*, is a modest sort of reviling, compared with those multitudes of bitter reproaches we use in our rages.

XXII.

XXII. Nay, we often go yet higher: Reproaches serve not our turn, but we must curse too. How common is it to hear men use the horridest Execrations and Cursings upon every the slightest cause of displeasure? Nay, perhaps, without any cause at all: so utterly have we forgot the rule of the Apostle, *Rom.* xii. 14. *Bless and curse not*; yea, the precept of our blessed Saviour himself, *Matt.* v. 44. *Pray for those that despitefully use you.* Christ bids us pray for those who do us all injury, and we are often cursing those who do us none. This is the language of Hell, which can never fit us to be citizens of the *New Jerusalem*, but marks us out for inhabitants of that land of darkness. I conclude this with the advice of the Apostle, *Ephes.* iv. 31. *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.*

It leads to that great Sin of Cursing.

XXIII. Having spoken thus far of those common dues, wherein all men are concerned, and have a right; I am now to proceed to those other sorts of dues, which belong to particular persons, by virtue of some special qualification. These qualifications may be of three kinds; that of excellency, that of want, and that of relation.

Particular Dues.

XXIV. By that of excellency I mean any extraordinary gifts or endowments of a person: such as wisdom, learning, and the like; but especially grace. These being the singular Gifts of God, have a great value and respect

A Respect due to Men of extraordinary Gifts.

due to them, wheresoever they are to be found: and this we must readily pay, by a willing and glad acknowledgment of those his gifts, in any he has bestowed them on, and bearing them a reverence and respect answerable thereunto; and not, out of an overweening of our own excellencies, despise and undervalue those of others, as they do who will yield nothing to be reason but what themselves speak, nor any thing piety but what agrees with their own practice.

We are not to envy them.

XXV. Also, we must not envy or grudge that they have those gifts; for that is not only an injustice to them, but injurious also to God, who gave them, as it is at large set forth in the parable of the labourers, *Matt.* xx. where he asks them who grumbled at the master's bounty to others, *Is it not lawful for me to do what I will with mine own? Is thine eye evil, because mine is good?* This envying at God's goodness to others is, in effect, a murmuring against God, who thus disposes it; neither can there be a greater and more direct opposition against him, than for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him. And then in respect of the man, it is the most unreasonable thing in the world to love him the less, because he has those good qualities, for which I ought to love him more.

Nor detract from them.

XXVI. Neither must we detract from the excellencies of others; we must not seek to eclipse or darken them, by denying either the kinds or degrees of them, by that means to take off that esteem which is due

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to them. This sin of detraction is generally the effect of the former of envy: He that envies a man's worth, will be apt to do all he can to lessen it in the opinion of others, and to that purpose will either speak lightly of his excellencies, or if they be so apparent, that he knows not how to cloud them, he will try if he can, by reporting some either real or feigned infirmity of his to take off from the value of the other; and so by casting in some *dead flies*, as the Wise Man speaks, *Eccles.* x. 1. strive to *corrupt the savour of the ointment.* This is a great injustice, and directly contrary to that duty we owe, of acknowledging and reverencing the gifts of God in our brethren.

XXVII. And both those Sins of envy and detraction do usually prove as great follies, as wickedness; the envy constantly brings pain and torment to a man's self; whereas if he could but cheerfully and gladly look on those good things of another's, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him: But besides that, those gifts of his brother may be many ways helpful to him; his wisdom and learning may give him instruction, his piety and virtue, example, &c. But all this the envious man loseth, and hath nothing in exchange for it, but a continual fretting and gnawing of heart. *The folly of both those Sins.*

XXVIII. And then for detraction, that can hardly be so managed but it will be found out: He that is still putting in caveats against mens' good thoughts of others, will quickly discover

himself to do it out of envy, and that will be sure to lessen their esteem of himself, but not of those he envies; it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying.

A Respect due to Men in regard of their Ranks and Qualities.

XXIX. What hath been said of the value and respect due to those excellencies of the mind, may, in a lower degree, be applied to the outward advantages of honour, greatness, and the like. These, though they are not of equal value with the former (and such for which no man is to prize himself) yet, in regard that these degrees and distinctions of men are by God's wise providence disposed for the better ordering of the world, there is such a civil respect due to those, to whom God hath dispensed them, as may best preserve that order for which they were intended. Therefore all inferiors are to behave themselves to their superiors with modesty and respect, and not by a rude boldness confound that order which it hath pleased God to set in the world; but, according as our Church-Catechism teaches, *Order themselves lowly and reverently to all their betters.* And here the former caution against envy comes in most seasonably; these outward advantages being things of which generally men have more taste than of the other, and therefore will be more apt to envy and repine to see others exceed them therein. To this therefore all the former considerations against envy will be very proper; and the more necessary to be made use of, by how much the temptation is in this case to most minds the greater.

XXX.

xxx. The second qualification is that of Want: Whoever is in distress for any thing, wherewith I can supply him, that distress of his makes it a duty in me to supply him, and this in all kinds of want. Now the ground of its being a duty is, that God hath given men abilities, not only for their own use, but for the advantage and benefit of others: and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he that is ignorant, and wants knowledge, is to be instructed by him that hath it: and this is one special end why that knowledge is given him: *The Tongue of the learned is given to speak a word in season*, Isa. l. 4. He that is in sadness and affliction, is to be comforted by him that is himself in chearfulness. This we see St. *Paul* makes the end of God's comforting him, that *he might be able to comfort them that are in any trouble*, 2 Cor. i. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those who have such abilities and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that text, *Lev.* xix. 17. *Thou shalt not hate thy brother in thy heart: thou shalt not in any wise reprove him, and not suffer sin upon him*: Where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended, and cleared by him that knows his innocence; or else he makes himself

Dues to those that are in any sort of Want.

guilty of the slander, because he neglects to do that which may remove it. And how great an injustice that of slandering our neighbour is, I have already shewed.

To the Poor.

XXXI. Lastly, he that is in poverty and need, must be relieved by him that is in plenty: and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Prov.* iii. 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it:* And what that good is, he explains in the very next verse; *Say not to thy neighbour go and come again, and to-morrow I will give, when thou hast it by thee.* It seems, it is the withholding a due, so much as to defer giving to our poor neighbour. And we find God did, among the *Jews,* separate a certain portion of every man's increase to the use of the poor, a tenth every third year (which is all one with a thirtieth part every year) *Deut.* xiv. 28, 29. And this was to be paid, not as a charity, or liberality, but as a debt; they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish,* that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazarus's* lie unrelieved at our doors; they having a better right to our superfluities, than we ourselves have: And then what is it but arrant robbery, to bestow that upon our vanities, nay, our sins, which should be their portion?

XXXII.

XXXII. In all the foregoing cases, he that hath ability, is to look upon himself as God's steward, who hath put it into his hands to distribute to them that want; and therefore not to do it, is the same injustice and fraud that it would be in any steward to purse up that money for his private benefit, which was entrusted to him for the maintenance of the family: And he that shall do thus, hath just reason to expect the doom of the unjust steward, *Luke* xvi. to be *put out of his stewardship*, to have those abilities taken from him, which he hath so unfaithfully employed. And as for all the rest, so particularly for that of wealth, it is very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often, by strange undiscernible ways, to poverty; and no wonder, he having no title to God's blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites*, before they could make that challenge of God's promise to bless them, *Deut.* xxvi. 15. *Look down from thy holy habitation, and bless thy people Israel*, &c. they were first to pay the poor man's tithes, *ver.* 12. without which they could lay no claim to it. This with-holding *more than his meet*, as *Solomon* says, *Prov.* xi. 24. *tends to poverty; and* therefore, as thou wouldst play the good husband for thyself, be careful to perform this justice according to thy ability, to all that are in want.

God withdraws those Abilities, which are not thus employed.

XXXIII. The third qualification is that of Relation; and of that there may be divers

sorts, arising from divers grounds, and duties answerable to each of them. There is, first a relation of a debtor to a creditor; and he that stands in that relation to any, whether by virtue of bargain, loan, or promise, it is his duty to pay justly what he owes, if he be able, as on the contrary side, if he be not, it is the creditor's to deal charitably and christianly with him, and not to exact of him beyond his ability. But I need not insist on this: having already, by shewing you the sin of withholding debts, informed you of this duty.

Duties in Respect of Relation.

XXXIV. There is also a relation of an obliged person to his Benefactor, that is, one that hath done him good, of what kind soever, whether spiritual or corporal: And the duty of that person is, first, thankfulness, that is, a ready and hearty acknowledgment of the courtesy received: Secondly, prayer for God's blessings and rewards upon him: And thirdly, an endeavour, as opportunity, and ability serves, to make returns of kindness, by doing good turns back again. This duty of gratitude to benefactors is so generally acknowledged by all, even by the most barbarous and savagest of men, that he must have put off much of his human nature, that refuses to perform it. The very publicans and sinners, as our Saviour says, *do good to those that do good to them.*

Gratitude to Benefactors.

XXXV. Yet how many of us fail even in this! How frequent is it to see men not only neglect to repay courtesies, but return injuries instead of them? It is too observable in many particulars, but in none more than

The contrary too common.

than in the case of advice and admonition, which is, of all others, the most precious part of kindness, the realest good turn that can be done from one man to another. And therefore those that do this to us, should be looked on as our prime and greatest benefactors. But, alas! how few are they that can find gratitude, shall I say? nay, patience, for such a courtesy? Go about to admonish a man of a fault, or tell him of an error, he presently looks upon you as his enemy; you are, as St. *Paul* tells the *Galatians*, chap. iv. 16. *become his enemy, because you tell him the truth.* Such a pride there is in men's hearts, that they must not be told of any thing amiss, though it be with no other intent, but that they may amend it. A strange madness this is, the same that it would be in a sick man to fly in the face of him that comes to cure him, on a fancy that he disparaged him, in supposing him sick. So that we may well say with the Wise Man, *Prov.* xii. 1. *He that hateth reproof is brutish.* There cannot be in the world a more unhappy temper; for it fortifies a man in his sins, raises such mounts and bulwarks about them; that no man can come to assault them; and if we may believe *Solomon*, destruction will not fail to attend it; *Prov.* xxix. 1. *He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.* But then again, in respect of the admonisher, it is the greatest injustice, I may say cruelty, that can be: He comes in tenderness and compassion, to rescue thee from danger, and to that purpose puts himself upon a very uneasy task; (for such the general impa-

tience

tience men have to admonition hath now made it; and what a defeat, what a grief is it to him, to find, that instead of reforming the first fault, thou art run into a second, to wit, that of causeless displeasure against him? This is one of the worst, and yet, I doubt, the commonest sort of unthankfulness to benefactors, and so a great failing in that duty we owe to that sort of relation. But perhaps these will be looked on as remote relations; yet, it is sure, they are such as challenge all that duty I have assigned to them. I shall, in the next place, proceed to those relations, which are by all acknowledged to be of the greatest nearness.

SUNDAY XIV.

Of Duty to Magistrates, Pastors. Of the duty of Parents to Children, &c. *Of Children's Duty unto Parents,* &c.

Sect. 1. The first of those nearer sorts of relations is that of a Parent. And here it will be necessary to consider the several sorts of Parents, according to which the Duty to them is to be measured: Those are these three; the civil, the spiritual, and the natural.

Duty to Parents.

11. The civil Parent is he, whom God hath established: he supreme Magistrate, who by a just right, possesses the throne in a nation. This is the commo-

Duties to the supreme Magistrate.

common father of all those that are under his authority. The duty we owe to this Parent is, first, Honour and Reverence; looking on him, as upon one whom God hath stamped much of his own power and authority, and therefore paying him all honour and esteem; never daring upon any pretence whatsoever, to *speak evil of the ruler of our people*, Acts xxiii. 5. *Honour.*

III. Secondly, paying Tribute: This is expressly commanded by the Apostle, *Rom.* xiii. 6. *Pay ye tribute also, for they are God's ministers, attending continually upon this very thing.* God has set them apart as Ministers, for the common good of the people; and therefore it is also justice they should be maintained and supported by them. And indeed, when it is considered what are the cares and troubles of that high calling, how many thorns are platted in every crown, we have very little reason to envy them these dues: and it may truly be said, there is none of their poor labouring subjects that earn their living so hardly. *Tribute.*

IV. Thirdly, We are to pray for them: This is also expressly commanded by the Apostle, 1 *Tim.* ii. 2. to be done for *Kings, and for all that are in authority.* The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others need Prayers for God's direction, assistance, and blessing; and the Prayers that are thus poured out for them, will return into our own bosoms: For the blessings they receive from God, tend to the good of the people, to their *Prayers for them.*

living

living a quiet and peaceable life, as it is in the close of the verse before-mentioned.

Obedience. v. Fourthly. We are to pay them Obedience. This is likewise strictly charged by the Apostle, 1 *Pet.* ii. 13. *Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the King, as supreme; or unto Governors, as unto those that are sent by him.* We owe such an obedience to the supreme power, that whoever is authorized by him, we are to submit to: And St. *Paul* likewise is most full to this purpose, *Rom.* xiii. 1. *Let every soul be subject to the higher powers:* and again, *ver.* 2. *Whosoever resisteth the power, resisteth the ordinance of God.* And it is observable, that these precepts were given at a time when those powers were heathens, and cruel persecutors of Christianity; to shew us, that no pretence of the wickedness of our rulers can free us of this duty. An obedience we must pay, either active or passive; the active in the case of all lawful commands; that is, whenever the magistrate command something which is not contrary to some command of God, we are then bound to act according to that command of the Magistrate, to do the thing he requires: But when he enjoins any thing contrary to what God hath commanded we are not then to pay him this active obedience; we may, nay, we must refuse thus to act (yet here we must be very well assured, that the thing is so contrary, and not pretend conscience for a cloke of stubbornness) we are in that case to *obey God rather than man.* But even this is a season for the passive obedience; we must

must patiently suffer what he inflicts on us for such refusal, and not to secure ourselves rise up against him: *For who can stretch forth his hand against the Lord's anointed, and be guiltless?* says *David* to *Abishai*, 1 *Sam.* xxvi. 9. and that at a time when David was under a great persecution from *Saul*, nay, had also, the assurance of the kingdom after him: And St. *Paul's* sentence in this case is most heavy, *Rom.* xiii. 2. *They that resist, shall receive to themselves damnation.* Here is very small encouragement to any to rise up against the lawful Magistrate; for though they should so far prosper here, as to secure themselves from him by this means, yet there is a King of kings, from whom no power can shelter them; and this damnation in the close will prove a sad prize of their victories. What is, on the other side, the duty of the Magistrate to the people, will be in vain to mention here, none of that rank being like to read this treatise: And it being very useless for the people to enquire what is the duty of their Supreme; wherein the most are already much better read than in their own, it may suffice them to know, that whatsoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs.

VI. The second sort of Parents are the spiritual; that is, the Ministers of the Word, whether such as be Governors in the Church, or others under them, who are to perform the same offices to our souls, that our natural parents do to our bodies. Thus St. *Paul* tells the *Corinthians*, That in *Christ Jesus he had begotten them through the Gospel*, 1 Cor. iv. *Duties to our Pastors.*

iv. 15. and the *Galatians*, chap. iv. 19. that he *travails in birth of them, till Christ be formed in them:* And again, 1 *Cor.* iii. 2 *He hath fed them with milk*, that is, such doctrines as were agreeable to that infant state of Christianity they were then in; *but he had stronger meat for them of full age*, Heb. v. 14. All these are the offices of a Parent; and therefore they that perform them to us, may well be accounted as such.

Love.

VII. Our duty to these is, first, to love them; to bear them that kindness which belongs to those who do us the greatest benefits. This is required by St. *Paul*, 1 *Thess.* i. 12, 13. *I beseech you, brethren, mark them which labour among you; and are over you in the Lord, and admonish you; and esteem them very highly in Love, for their works' sake.* The work is such as ought in all reason to procure them Love, it being of the highest advantage to us.

Esteem.

VIII. Secondly, it is our duty to value and esteem them, as we see in the text now mentioned; and surely this is most reasonable, if we consider either the nature of their work, or who it is that employs them: The nature of their work is of all others the most excellent. We use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no merchandize of equal worth with a soul; and this is their traffick, rescuing precious souls from perdition. And if we consider further, who it is that employs them, it yet adds to the reverence due to them. They are *Ambassadors for Christ*, 2 *Cor.* v. 20. And Ambassadors are by the laws

of

of all Nations to be used with a respect answerable to the quality of those that send them. Therefore Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me,* Luke x. 16. It seems there is more depends on the despising of Ministers, than men ordinarily consider; it is the despising of God and Christ both. Let those think of this, who make it their pastime and sport to affront and deride this calling: And let those also, who dare presume to exercise the offices of it, without being lawfully called to it, which is a most high presumption; it is as if a man of his own head should go as an Ambassador from his Prince. The Apostle says of the priests of the law, which yet are inferior to those of the Gospel, that *No man taketh the honour unto himself, but he who was called of God,* Heb. v. 4. How then shall any man dare to assume this greater honour to himself, that is not called to it? Neither will it suffice to say, they have the inward call of the Spirit; for since God hath established an order in the Church, for the admitting men to this office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those thieves and robbers, as our Saviour speaks, *John* x. 1. *who came not in by the door.* Besides, the sad experience of these times shews, that many who pretend most to this inward call of the Spirit, are called by some other Spirit then that of God; the doctrines they vent being usually directly contrary to that word of his, on which all true doctrines must be founded.

Such

Such are to be looked on as those seducers, those false prophets, whereof we are so often warned in the Epistles of the Apostles. And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam* as a crying sin, that he made of the meanest of the people, priests; that is, such as had by God's institution no right to it; and whoever hearkens to these uncalled preachers, runs into that very sin: For without the encouragement of being followed, they would not long continue in the course: and therefore they that give them that encouragement, have much to answer for, and are certainly guilty of the sin of despising their true pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in; God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety which breaks in so fast upon us by it!

IX. Thirdly, We owe to them Maintenance: But of this I have spoken already in the first part of this Book, and shall not here repeat it. Fourthly, We owe them Obedience: *Obey them,* saith the Apostle, *that have the rule over you, and submit yourselves, for they watch for your souls,* Heb. xiii. 17. This obedience is to be paid them in spiritual things, that is, whatsoever they out of God's word shall declare to us to be God's commands, these we are diligently to obey, remembering that it is not they, but God requires it, according to that of Christ, *He that heareth you, heareth me,* Luke x. 16. And this, whether it be

Maintenance.

Obedience.

be delivered by the way of publick preaching, or private exhortation: For, in both, so long as they keep them to the rule which is God's word, they are *the Messengers of the Lord of hosts*, Mal. ii. 7. This obedience the Apostle enforceth from a double motive, one taken from their ministry, another from themselves: *They watch*, says he, *for your souls, as they who must give an account, that they may do it with joy, and not with grief.* The people are by their obedience to enable their pastors to give a comfortable account of their souls; and it is a most unkind return of all their care and labours, to be put to grief for the ill success of them. But then in the second place, it is their own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it; *that* (says the Apostle, *Heb.* xiii. 17.) *will be unprofitable for you;* it is yourselves that will finally prove the losers by it; you lose all those glorious rewards which are here offered as the crown of this obedience; you get nothing but an addition to your sin and punishment; for as our Saviour tells the *Pharisees, if he had not come and spoken to them, they had not had sin*, John xv. 24. that is, in comparison with what they then had. So certainly they that never had the Gospel preached to them, are much more innocent than they that have heard, and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for* Tyre *and* Sidon, which were Heathen cities, *than for them;* the same undoubtedly we may conclude for ourselves.

x. Lastly,

x. Lastly, We are to pray for them. This St. *Paul* every where requires of his spiritual children; thus, *Eph.* vi. 18, 19. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.* And so again, *Col.* iv. 3. And this remains still a duty to these spiritual Fathers, to pray for such assistances of God's Spirit to them, as may enable them rightly to discharge that holy calling. I shall omit to set down here what is the duty of ministers to the people, upon the same consideration on which I forbear to mention the duty of magistrates.

Prayers for them.

xi. The third sort of Parent is the natural, the *Fathers of our Flesh*, as the Apostle calls them, *Heb.* xii. 9. And to these we owe several duties: as first, we owe them reverence and respect: We must behave ourselves towards them with all humility and observance; and must not, upon any pretence of infirmity in them, despise or contemn them, either in outward behaviour, or so much as inwardly in our hearts. If indeed they have infirmities, it must be our business to cover and conceal them: like *Shem* and *Japheth*, who while cursed *Ham* published and *disclosed the nakedness of their father, covered it*, Gen. ix. 23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep ourselves from looking on those nakednesses of our parents, which may tempt us to think irreverently of them.

Duties to our natural Parents.

Reverence.

them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their parents, but pretend they have those infirmities they have not. There is ordinarily such a pride and headiness in youth, that they cannot abide to submit to the counsels and directions of their elders; and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety and experience. To such the exhortation of *Solomon* is very necessary, *Prov.* xxiii. 22. *Hearken unto thy father that begat thee, and despise not thy mother when she is old.* A multitude of texts more there are in that book to this purpose; which shews, that the wisest of men thought it necessary for children to attend to the counsel of their parents. But the youth of our age set up for wisdom the quite contrary way, and think they then become wits, when they are advanced to the despising the counsel, yea, mocking the persons of their parents. Let such, if they will not practise the exhortations, yet remember the threatening of the wise man, *Prov.* xxx. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it.*

XII. A second duty we owe to them is Love: We are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do any thing that may grieve and disquiet them. This will appear but common gratitude, when it is remembered what our parents have done for us; *Love.*

how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after: And certainly they that rightly weigh the cares and fears that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This love is to be expressed several ways; first, in all kindness of behaviour, carrying ourselves not only with an awe and respect, but with kindness and affection: and therefore most gladly and readily doing those things which may bring joy and comfort to them, and carefully avoiding whatever may grieve and afflict them. Secondly, this love is to be expressed in praying for them. The debt a child owes to a parent is so great, that he can never hope himself to discharge it: He is therefore to call in God's aid, to beg of him that he will reward all the good his parents have done for him, by multiplying his blessings upon them. What shall we then say to those children, that instead of calling to Heaven for blessing on their parents, ransack hell for curses on them, and pour out the blackest execrations against them? This is a thing so horrid, that one would think there needed no persuasion against it, because none could be so vile as to fall into it; but we see God himself, who best knows mens hearts, saw it possible, and therefore laid the heaviest punishment upon it; *He that curseth his father or his mother let him die the death*, Exod. xxi. 7. And alas! our daily experience tells us, it is not only possible, but common, even this of uttering curses. But it is to be feared, there is another yet more common,

that

that is the wishing curses, though fear or shame keep them from speaking out. How many children are there, that either through impatience of the government, or greediness of the possessions of their parents, have wished their deaths? But whoever doth so, let him remember, that how slily and fairly soever he may carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this heinous offender, a curser of his parents. And then let it be considered, that God hath as well the power of punishing, as of seeing; and therefore since he hath pronounced death to be the reward of that sin, it is not unreasonable to expect he may himself inflict it; that they who watch for the death of their parents, may untimely meet with their own. The *fifth Commandment* promiseth long life, as the reward of honouring the parent: to which it is very agreeable, that untimely death be the punishment of the contrary; And sure there is nothing more highly contrary to that duty, than this we are now speaking of, the cursing our parents.

XIII. The third duty we owe to them, is Obedience: This is not only contained in the *fifth Commandment*, but expressly enjoined in other places of Scripture, *Eph.* vi. 1. *Children obey your parents in the Lord; for this is right*: And again, *Col.* iii. 20. *Children, obey your Parents in all things, for this is well pleasing unto the Lord.* We owe them an obedience in all things, unless where their commands are contrary to the commands of God; for in that case *Obedience.*

our duty to God must be preferred. And therefore if any parent shall be so wicked, as to require his child to steal, to lye, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command; nay, he must disobey, or else he offends against a higher duty, even that he owes to God his heavenly Father: Yet when it is thus necessary to refuse obedience, he should take care to do it in such a modest and respectful manner, that it may appear it is conscience only, and not stubbornness moves him to it. But in case of all lawful commands, that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter. How little this duty is regarded, is too manifest every where in the world, where parents generally have their children no longer under command, than they are under the rod: When they are once grown up, they think themselves free from all obedience to them; or if some do continue to pay it, yet let the motive of it be examined, and it will in too many be found only worldly prudence: They fear to displease their parents, lest they should shorten their hand towards them, and so they shall lose somewhat by it. But how few are they that obey purely upon conscience of duty? This sin of disobedience to parents was, by the law of *Moses*, punishable with death, as you may read, *Deut.* xxi. 18. But if parents now-a-days should proceed so with their children many might soon make themselves childless.

XIV.

XIV. But of all the acts of disobedience, that of marrying against the consent of the Parent is one of the highest. Children are so much the goods, the possessions of their parents, that they cannot, without a kind of theft, give away themselves, without the allowance of those that have the right in them: And therefore we see under the law, *the maid that hath made any vow, was not suffered to perform it, without the consent of the parent*, Numb. xxx. 5. The right of the parent was thought of force enough to cancel and make void the obligation even of a vow; and therefore surely it ought to be so much considered by us, as to keep us from making any such, whereby that right is infringed. *Especially in their Marriage.*

XV. A fourth duty to the Parent is to assist and minister to them in all their wants, of what kind soever, whether weakness and sickness of body, decayedness of understanding, or poverty and lowness in estate: In all these the child is bound according to his ability, to relieve and assist them. For the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in its infancy receive the very same benefit from the parents; the child had then no strength to support, no understanding to guide itself; the care of the parents was fain to supply both these to it. And therefore in common gratitude, whenever either of these becomes the parents' case, as sometimes by great age, or some accident, both do, the child is to perform the same offices back *Ministering to their Wants.*

again to them. As for that of relieving their poverty, there is the very same obligation to that with the former; it being but just to sustain thy parent, who has formerly sustained thee. But besides this, Christ himself teaches us, that this is contained within the precept of honouring their parents; for when, *Mark* vii. 13. he accuses the *Pharisees of rejecting the Commandment of God, to cleave to their own traditions,* he instances in this particular concerning the relieving of Parents: Whereby it is manifest, that this is a part of that duty which is enjoined in the *fifth Commandment*, as you may see at large in the text; and such a duty it is, that no pretence can absolve or acquit us of it. How then shall those answer it, that deny relief to their poor parents? that cannot part with their own excesses and superfluities, which are indeed their sins, to satisfy the necessities of those to whom they owe their being? Nay, some there are yet worse, who, out of pride, scorn to own their parents in their poverty. Thus it often happens, when the child is advanced to dignity or wealth, they think it a disparagement to them to look on their parents, that remain in a low condition; it being the betraying, as they think, to the world, the meanness of their birth; and so the poor parent fares the worse for the prosperity of his child. This is such a pride and unnaturalness together, as will surely find a sharp vengeance from God; for if *Solomon* observes of pride alone, that it is the *forerunner of destruction*, Prov. xvi. 18. we may much rather conclude so of it, when it is thus accompanied.

XVI. To this that hath been said of the duty of

of Children to their Parents, I shall add only this, That no unkindness, no fault of the Parent, can acquit the child of his duty: But, as St. *Peter* tells servants, 1 Pet. ii. 18. that they *must be subject not only to the good and gentle masters, but also the froward*; so certainly it belongs to children to perform duty, not only to the kind and virtuous, but even to the harshest and wickedest parent: For though the gratitude due to a kind parent be a very forcible motive to make the child pay his duty; yet that is not the only nor chiefest ground of it, that is laid in the Command of God, who requires us thus to honour our parents. And therefore, though we should suppose a parent so unnatural, as never to have done any thing to oblige the child (which can hardly be imagined) yet still the command of God continues in force, and we are in conscience of that to perform that duty to our parents, though none of the other ties of gratitude should lie on us.

Duty to be paid even to the worst of Parents.

But as this is due from the Child to the Parent: so on the other side, there are other things also due from the parent to the child, and that throughout the several stages and ages of it.

Duty of Parents to Children.

XVII. First, there is the care of nourishing and sustaining it; which begins from the very birth, and continues a duty from the parent, till the child be able to perform it to himself: This is a duty which nature teaches; even the savage beasts have a great care and tenderness in nourishing

To nourish them.

their young, and therefore may serve to reproach and condemn all parents, who shall be so unnatural as to neglect this. I shall not here enter into the question, *Whether the mother be obliged to give the child its first nourishment, by giving it suck herself*, because it will not be possible to affirm universally in the case; there being many circumstances which may alter it, and make it not only lawful, but best not to do it. All I shall say is, That where no impediment of sickness, weakness, or the like, does happen, it is surely best for the mother herself to perform this office; there being many advantages to the child by it, which a good mother ought so far to consider, as not to sell them to her own sloth or niceness, or any such unworthy motive; for where such only are the grounds of forbearing it, they will never be able to justify the omission, they being themselves unjustifiable.

But besides this first care, which belongs to the body of the child, there is another which should begin near as early, which belongs to their souls; and that is the bringing them to the Sacrament of Baptism, thereby to procure them an early right to all those precious advantages, which that Sacrament conveys to them. This is a duty the parents ought not to delay; it being most reasonable, that they, who have been instruments to convey the stain and pollution of sin to the poor infant, should be very earnest and industrious to have it washed off as soon as may be: Besides, the life of so tender a creature is but a blast, and many times gone in a moment: And though we

Bring them to Baptism.

are

are not to despair of God's mercy to those poor children who die without Baptism, yet surely those parents commit a great fault, by whose neglect it is that they want it.

XVIII. Secondly, the parents must provide for the Education of the child; they must, as *Solomon* speaks, *Prov.* xxii. *Train up a child in the way he should go.* As soon, therefore, as children come to the use of reason, they are to be instructed; and that, first, in those things which concern their eternal well-being; they are by little and little to be taught all those things which God hath commanded them as their duty to perform; as also what glorious rewards he hath provided for them if they do it; and what grievous and eternal punishments if they do it not. These things ought, as early as possible, to be instilled into the minds of children, which (like new vessels) do usually keep the savour of that which is first put into them: And therefore, it nearly concerns all parents to look they be at first thus seasoned with virtue and religion. It is sure, if this be neglected, there is one ready at hand to fill them with the contrary: The devil will be diligent enough to instil into them all wickedness and vice, even from their cradles: And there being also in all our natures so much the greater aptness to evil than to good, there is need of great care and watchfulness to prevent those endeavours of that enemy of souls, which can no way be, but by possessing them at first with good things, breeding in them a love to virtue, and hatred of vice; that so when the *Educate them.*

temptations come, they may be armed against them. This surely is, above all things, the duty of parents to look after, and the neglect of it is a horrible cruelty. We justly look upon those parents as most unnatural wretches, that take away the life of their child; but, alas! that is mercy and tenderness, compared to this of neglecting his education; for by that he ruins his soul, makes him miserable eternally; and, God knows, multitudes of such cruel parents there are in the world, that thus give up their children to be possessed by the devil, for want of an early acquainting them with the ways of God: Nay, indeed, how few there are that do conscionably perform this duty, is too apparent, by the strange rudeness and ignorance that is generally among youth; the children of those, who call themselves Christians, being frequently as ignorant of God and Christ as the meerest Heathens. But whoever they are that thus neglect this great duty, let them know, that it is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves: For, as God says to the careless watchman, *Ezek.* iii. 18. *That if any soul perish* by his negligence, *that soul shall be required at his hands:* So surely will it fare with all parents, who have this office of watchmen entrusted to them by God over their own children. A second part of education is the bringing them up to some employment, busying them in some honest exercise, whereby they may avoid that great snare of the devil, idleness; and also be taught some useful art or trade, whereby, when

when they come to age, they may become profitable to the commonwealth, and able to get an honest living to themselves.

XIX. To this great Duty of educating of Children there is required, as means, first, encouragement; secondly, correction. Encouragement is first to be tried; we should endeavour to make children in love with duty, by offering them rewards and invitations; and whenever they do well, take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children but with a face of sourness and austerity; This seems to be that which St. *Paul* forewarns parents of, when he bids *fathers* not to *provoke their children to wrath*, Col. iii. 21. To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them, and then the Apostle tells us, in the same verse, what will be the issue of it; they will be discouraged, they will have no heart to go on in any good course, when the parents afford them no countenance. The second means is correction; and this becomes seasonable when the former will do no good. When all fair means, persuasions and encouragements prevail not, then there is a necessity of using sharper; and let that be first tried in words, I mean, not by railing and foul language, but in sober, yet sharp reproof: But if that fail too, then proceed to blows. And in this case, as *Solomon* saith, *he that spareth his rod, hateth his son*, Prov. xiii. 24. It is a cruel fondness, that to spare a few stripes

Means towards the education of Children.

at the present, will adventure him to those sad mischiefs, which commonly befal the child that is left to himself. But then this correction must be given in such a manner, as may be likely to do good: To which purpose, it must first be given timely; the child must not be suffered to run on in any ill, till it hath got a habit, and stubbornness too. This is a great error in many parents; they will let their children alone for diverse years to do what they list, permit them to lye, to steal, without ever so much as rebuking them; nay, perhaps, please themselves to see the witty shifts of the child, and think it matters not what they do while they are little. But, alas! all that while the vice gets root, and that many times so deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. Secondly, Correction must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. Thirdly, It must not be given in rage; if it be, it will not only be in danger of being immoderate, but it will lose its effects upon the child, who will think he is corrected, not because he has done a fault, but because his parent is angry; and so will rather blame the parent than himself: Whereas, on the contrary, care should be taken to make the child as sensible of the fault as of the smart, without which he will never be thoroughly amended.

The parent to watch over their Souls, even when they are grown up.

XX. Thirdly, after children are grown up, and are past the age of education, there are yet other offices for the parent to perform to them; the parent is still

still to watch over them, in respect of their souls, to observe how they practise those precepts which were given to them in their education, and accordingly to exhort, encourage, or reprove, as they find occasion.

XXI. So also for their outward estate, they are to put them into some course of living in the world. If God have blessed the parent with wealth, according to what he hath, he must distribute to his children; remembering that since he was the instrument of bringing them into the world, he is, according to his ability, to provide for their comfortable living in it: They are therefore to be looked on as very unnatural parents, who, so they may have enough to spend in their own riots and excess, care not what becomes of their children, and never think of providing for them. Another fault is usual among parents in this business; they defer all the provisions for them, till themselves be dead; heap up, perhaps, great matters for them against that time, but in the mean time afford them not such a competency as may enable them to live in the world. There are several mischiefs come from this. First, it lessens the child's affection to his parent; nay, sometimes it proceeds so far as to make him wish his death: which, though it be such a fault as no temptation can excuse in a child, yet it is also a great fault in a parent to give that temptation. Secondly, it puts the child upon shifts and tricks, many times dishonest ones, to supply his necessities: This is, I doubt not, a common effect of it. The hardness of parents has often put

To provide for their Subsistence.

put men upon very unlawful courses, which, when they are once acquainted with, perhaps they never leave, though the first occasion cease: And therefore parents ought to beware how they run them upon those hazards. Besides, the parent loses that contentment which he might have in seeing his children live prosperously and comfortably, which none but an arrant earth-worm would exchange for the vain imaginary pleasure of having money in his chest. But in this business of providing for children, there is yet another thing to be heeded, and that is, that the parent get that wealth honestly, which he makes their portion; else it is very far from being a provision. There is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he hath left him wealth, but has withal put such a canker in the bowels of it, that it is sure to eat it out; This is so common an observation, that I need say nothing to confirm the truth of it: Would to God it were as generally laid to heart, as it seems to be generally taken notice of. Then surely parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children, for this is not a way of providing for them: Nay 'tis the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven, which sours the whole lump, bringing down curses upon all a man possesseth. Let all parents therefore satisfy themselves with such provisions for their children, as God shall enable them

them honestly to make; assuring themselves, how little soever it be, it is a better portion than the greatest wealth unjustly gotten, according to that of *Solomon*, Prov. xvi. 8. *Better is a little with righteousness, than great revenues without right.*

To give them good example.

XXII. A fourth thing the parent owes to the child is good example. He is not only to set him rules of virtue and godliness, but he must himself give him a pattern in his own practice. We see the force of example is infinitely beyond that of precept, especially where the person is one to whom we bear a reverence, or with whom we have a continual conversation; both which we usually meet in a parent. It is therefore a most necessary care in all parents to behave themselves so before their children, that their example may be a means of winning them to virtue. But, alas! this age affords little of this care; nay, so far is it from it, that there are none more frequently the instruments of corrupting children than their own parents. And, indeed, how can it be otherwise? While men give themselves liberty to all wickedness, it is not to be hoped, but that the children, which observe it, will imitate it; the child that seeth his father drunk, will surely think he may be so too, as well as his father. So he that hears him swear, will do the like; and so for all other vices: And if any parent, that is thus wicked himself, should happen to have so much more care of his child's soul than his own, as to forbid him the things which himself practises, or correct him for the doing of them; it is certain the

the child will account this a great injustice in his father, to punish him for that which himself freely does; and so he is never likely to be wrought upon by it. This consideration lays a most strict tye upon all parents to live christianly; for otherwise they do not only hazard their own souls, but those of their children also, and as it were purchase an estate of inheritance in Hell.

To bless them.

XXIII. A fifth duty of Parents is blessing their children: The way of doing that is double; first, by their Prayers; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate: And, secondly, by their piety; they are to be such persons themselves, as that a blessing may descend from them upon their posterity. This is often promised in Scripture to godly men, that their *seed shall be blessed:* Thus in the second Commandment God promises *to shew mercy to the thousandth generation of them that love him and keep his Commandments.* And it is very observable in the *Jews*, that though they were a *stiff-necked generation*, and had very grievously provoked God, yet the godliness of their forefathers, *Abraham*, *Isaac*, and *Jacob*, did many times move God to save them from destruction. On the other side we see, that even good men have fared the worse for the iniquities of their fathers: Thus when *Josiah* had destroyed idolatry, restored God's service, and done good beyond all the kings that were before him; yet there was an old arrear of *Manasseh* his grandfather, which

which all this piety of his would not blot out, but he resolves to *cast* Judah *also out of his sight*; as you may read at large, 2 *Kings*, chap. xxiii. If therefore parents have any bowels, any kindness towards their children, and real desire of their prosperity, let them take care, by their own godly life, to entail a blessing upon them.

XXIV. Sixthly, Parents must take heed that they use their power over their children, with equity and moderation, not to oppress them with unreasonable commands, only to exercise their own authority; but in all things of weight to consider the real good of their children, and to press them to nothing which may not consist with that. This is a rule whereof parents may often have use, but in none greater than in the business of marrying their children, wherein many that otherwise are good parents, have been to blame; when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are two things which parents ought especially to consider in the matching their children; the first, how they may live christianly; and, to that purpose, to chuse a virtuous and pious person to link them with. The second is, how they may live chearfully and comfortably in this world; and to that end, though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore

To give no unreasonable Commands.

fore that should not be too vehemently sought after. That which much more tends to the happiness of that state, is the mutual kindness and liking of the parties, without which marriage is of all other the most uncomfortable condition; and therefore no parent ought to thrust a child into it. I have now done with the first sort of relation, that of a Parent.

SUNDAY XV.

Of Duty to our Brethren, and Relations, Husband, Wife, Friends, Masters, Servants.

SECT. I. THE second sort of relation is that of a Brother. Now Brotherhood may be twofold, either natural, or spiritual: The natural may in largest extent contain under it all mankind, all that partake of the same nature: But I shall not consider it so in this place: having already mentioned those general duties, which belong to all as such.

Duties to Brethren.

I now speak of that natural Brotherhood that is between those that are the children of the same immediate parents; and the duty of these is to have united hearts and affections. This nature points out to them; they partaking in a more especial manner of each other's substance, and therefore ought to have the greatest tenderness and kindness to each other. Thus we see *Abraham* makes it an argument, why there should be *no contention between him*

Natural.

him and Lot, *because they were Brethren*, Gen. xiii. 8. And though by brethren there is meant only cousins, yet that helps the more strongly to conclude, that this nearer relation is in reason to be a greater bar to strife; as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

II. This Kindness and Love between Brethren and Sisters ought to be very firmly grounded in their hearts; if it be not, they will be of all others in most danger of disagreeing: For the continual conversation that is among them, whilst they are at home in their father's house, will be apt to minister some occasion of jar. Besides, the equality that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Joseph's* brethren envied him, because he had most of his fathers love; and *Rachel* envied her sister *Leah*, because she was fruitful. Therefore, for the preventing of such temptations, let all who have brethren and sisters, possess their mind with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more than one part of the body does another of the same body, but will strive to advance and help forward the good of each other. *The necessity of Love among Brethren.*

III. The second kind of Brotherhood is spiritual: That contains all those who profess the same faith with us. The church *Spiritual Brotherhood.*

church in our Baptism becomes a mother to each baptized person; and then surely they that have the relation of children to her, must have also the relation of brethren to each other. And to this sort of brethren also we owe a great deal of tenderness and affection; the spiritual bond of religion should, of all others, the most closely unite our hearts. This is the brotherhood which St. *Peter* exhorts us to love, 1 *Pet.* ii. 17. And to it we are in an especial manner bound to do all good offices. *Do good*, saith the Apostle, *to all, but especially unto them who are of the household of faith*, Gal. vi. 10. Our compassions are to be most melting toward them, of all others, in all their needs. Christ tells us, *That whosoever gives but a cup of cold water to any in the name of a Disciple, shall not lose his reward*, Matt. x. 42. From whence we may assure ourselves, that this peculiar love to Christians, as Christians, is very acceptable in his sight.

Our duty to hold Communion with these Brethren.

IV. Several Duties there are required of us to these Brethren: One principal is the holding Communion with them; and that first in doctrine: We are constantly to continue in the belief and profession of all those necessary truths, by which we may be marked out as followers and disciples of Christ. This is that faith which St. *Jude* speaks of, which was *once delivered to the saints*, Jude 3. By keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb.* x. 23. *Let us hold fast the profession of our faith*

faith without wavering. Secondly, We are, also, as opportunity serves, to communicate with them in all holy offices. We must be diligent in frequenting the assemblies of the Saints, which is, as it were, the badge of our profession; and therefore he that willingly withdraws himself from these, gives ground to suspect he will be apt to renounce the other also. But these parts of Communion we find strictly maintained by the first Christians, *Acts* ii. 42. *They continued steadfastly in the Apostles doctrine and fellowship, and in breaking bread, and in prayers.* They continued, and that steadfastly; they were not frightened from it by any persecutions, though that were a time wherein they were tried with the sharpest sufferings; which may teach us, that it is not the danger that attends this duty can acquit us of it.

v. Secondly, We are to bear with the Infirmities of our Christian Brethren; according to the advice of St. *Paul*, Rom. xv. 1. *We that are strong, ought to bear the infirmities of the weak.* If one that holds all necessary Christian truths, happen yet to be in some error, we are not for this either to forsake his communion, or despise his person. This St. *Paul* teaches us in the case of that weak brother, *who by error made a causeless scruple about meats*, Rom. xiv. Where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not to despise him; as on the other side, he bids that weak one not to judge the stronger. The lesser differences

To bear with their Infirmities.

rences in opinion must be borne with on both sides, and must not in the least abate our brotherly charity towards each other.

VI. Thirdly, We are to endeavour the restoring of any fallen brother, that is, to bring him to repentance, after he hath fallen into any sin. Thus St. *Paul* commands the *Galatians* that they should *restore him that was overtaken in a fault, considering themselves, lest they were also tempted.* We are not to look him as cast away, to give him over as utterly desperate; neither are we to triumph over him, in respect of our own innocence, like the proud *Pharisee* over the poor Publican, *Luke* xviii. 11. but we are meekly to endeavour his recovery, remembering that our own frailty is such, that we are not secure from the like falls.

To restore them after Falls.

VII. Fourthly, we are to have a sympathy and fellow-feeling with these brethren, to be nearly touched with whatsoever befals them, either as they are considered in society, or as single persons. In society first, and so they make up a Church; and that, either the universal, which is made up of all believers throughout the world, or any particular church, which is made up of all believers in that particular nation: And whatever happens to either of these, either the whole church in general, or any such single part of it, especially that whereof ourselves are members, we are to be much affected and moved with it, to rejoice in all the prosperities, and to mourn and bewail all the breaches and desolations thereof,

To sympathize with them.

and

and daily and earnestly to pray with *David*, Psal. li. 18. *O be favourable and gracious unto* Sion; *build thou the walls of* Jerusalem; and that especially when we see her in distress and persecution. Whosoever is not thus touched with the condition of the Church, is not to be looked on as a living member of it: For as in the natural body, every member is concerned in the prosperity of the whole, so certainly it is here. It was the observation of the *Psalmist*, that *God's servants think upon the stones of* Sion, *and pity to see her in the dust*, Psal. cii. 14. And surely all his servants are still of the same temper, and cannot look on the ruins and desolations of the church without the greatest sorrow and lamentation. Secondly, We are to have this fellow-feeling with our brethren considered as single-persons. We are to account ourselves concerned in every particular Christian, so as to partake with him in all his occasions, either of joy or sorrow. Thus the Apostle exhorts, *Rom.* xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.* And again, 1 *Cor.* xii. 26. under the similitude of the natural body he urges this duty. *Whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.* All these several effects of love we owe to these spiritual brethren. And this love is that which Christ hath made the badge of his Disciples, *John* xiii. 35. *By this shall all men know that ye are my Disciples, if ye have love one to another:* So that if we mean not to cast off Discipleship to Christ, we must not forsake this love of the brethren.

VIII.

VIII. The third relation is that between Husband and Wife. This is yet much nearer than either of the former, as appears by that text, *Eph.* v. 31. *A Man shall leave father and mother, and cleave to his Wife, and they two shall be one flesh.* Several duties there are owing from one of these persons to the other. And first for the wife, she owes obedience. This is commanded by the Apostle, *Col.* iii. 18. *Wives submit yourselves unto your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord; that is, in all lawful commands: For otherwise it is here, as in the case of all other superiors, God must be obeyed rather than man; and the Wife must not upon her husband's command do any thing which is forbidden by God. But in all things, which do not cross some command of God's, this precept is of force, and will serve to condemn the peevish stubbornness of many wives, who resist the lawful commands of their husbands, only because they are impatient of this duty of subjection, which God himself requires of them. But it may be here asked, What if the husband command something, which though it be not unlawful, is yet very inconvenient and imprudent, must the wife submit to such a command? To this I answer, that it will be no disobedience in her, but duty, calmly and mildly to shew him the inconveniences thereof, and to persuade him to retract that command: But in case she cannot win him to it by fair entreaties, she must neither try sharp language, nor yet finally refuse to obey; nothing but the unlawfulness

The Wife owes to the Husband Obedience.

unlawfulness of the command being sufficient warrant for that.

IX. Secondly, The Wife owes Fidelity to the Husband, and that of two sorts; First, That of the bed. She must keep herself pure and chaste from all strange embraces; and therefore must not so much as give an ear to any that would allure her, but with the greatest abhorrence, reject all motions of that sort, and never give any man, that has once made such a motion to her, the least opportunity to make a second. Secondly, she owes him likewise Fidelity in the managing those worldly affairs he commits to her; she must order them so as may be most to her husband's advantage, and not by deceiving and cozening of him, employ his goods to such uses as he allows not of. *Fidelity.*

X. Thirdly, she owes him Love, and together with that, all friendliness and kindness of conversation; she is to endeavour to bring him as much assistance and comfort of life, as is possible, that so she may answer that special end of the woman's creation, the being *a help to her Husband*, Gen. ii. 18. And this in all conditions, whether health and sickness, wealth or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him as she can. To this, all sullenness and harshness, all brawling and unquietness, is directly contrary; for that makes the wife the burden and plague of the man, instead of a help and comfort: And sure, if it be a fault to behave one's self so to any person, as hath already been showed how great must it *Love.*

be to do so to him, to whom the greatest kindness and affection is owing?

The Faults of the Husband acquit not from these Duties.

xi. Nor let such wives think, that any faults or provocations of the Husband can justify their frowardness; for they will not, either in respect of religion or discretion. Not in religion; for where God has absolutely commanded a duty to be paid, it is not any unworthiness of the person can excuse from it; nor indiscretion, for the worse a husband is, the more need there is for the wife to carry herself with that gentleness and sweetness, that may be most likely to win him. This is the advice St. *Peter* gave the wives of his time, 1 *Pet.* iii. 1. *Likewise, ye wives, be in subjection to your own Husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives.* It seems, the good behaviour of the wives was thought a powerful means to win men from Heathenism to Christianity; and sure it might now-a-days have some good effects, if women would have but the patience to try it; at least it would have this, that it would keep some tolerable quiet in families: Whereas, on the other side, the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods but can give some instance of it. How many men are there, that, to avoid the noise of a froward wife, have fallen to company-keeping, and by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administering that temptation: But whenever there happens any thing, which in

kindness

kindness to her husband she is to admonish him of, let it be with that softness and mildness, that it may appear it is love, and not anger, that makes her speak.

XII. There are also on the husband's part several duties. There is, First, Love; which St. *Paul* requires to be very tender and compassionate towards the Wife, as appears by the similitudes he uses in that matter, *Eph.* v. The one, that of the Love a man bears to his natural body. *No man*, saith he, *ver.* 29. *ever yet hated his own flesh, but nourisheth it and cherisheth it.* The other Love is that Christ bears to his Church, which is far greater, *ver.* 25, both which he sets as patterns of this love of Husbands towards their Wives. This utterly forbids all harshness and roughness to them: Men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like human creatures, consider whether that be to love them as their own bodies. *The Husband owes to the Wife Love.*

XIII. A second Duty of the Husband is faithfulness to the bed. This is by God as well required of the Husband as the Wife; and though the world do seem to look on the breach of this duty with less abhorrence in the husband: yet sure, before that just Judge, the offence will appear no less on the man's side than the woman's: This is certain, it is in both a breach of the vow made to each *Faithfulness.*

other at their marriage; and so, besides the uncleanness, a downright perjury: And those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly considerations, than merely of the sin.

Maintenance.

XIV. A third Duty of the Husband is to maintain and provide for the Wife. He is to let her partake with him in those outward good things wherewith God hath blessed him, and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness to waste his goods, that he shall become unable to support her. This certainly is the duty of the Husband, who being, as hath been said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labour and industry, when that is requisite; it being unreasonable the husband should toil to maintain the wife in idleness.

Instruction.

XV. Fourthly, The husband is to instruct the Wife in the things that concern her eternal welfare, if she be ignorant of them. Thus St. *Paul* bids the *Wives learn by their Husbands at home*, 1 Cor. xiv. 35. which supposes that the husband is to teach her. Indeed it belongs to every master of a family to endeavour that all under his charge be taught all necessary things of this kind; and then sure more especially his wife, who is so much nearer to him than all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

XVI.

XVI. Lastly, Husbands and Wives are mutually to pray for each other, to beg all blessings from God, both spiritual and temporal, and to endeavour all they can to do all good to one another, especially all good to each other's souls, by stirring up to the performance of duty, and dissuading and drawing back from all sin, and by being, like true yoke-fellows, helpful and assistant to each other, in the doing of all sorts of good, both to their own family, and all others within their reach. This is, of all other, the truest and most valuable love. Nay, indeed, how can it be said they do love at all, who contentedly let each other run on in a course that will bring them to eternal misery? And if the love of husbands and wives were thus grounded in virtue and religion, it would make their lives a kind of Heaven on earth; it would prevent all those contentions and brawlings so common among them, which are the great plagues of families, and the lesser hell in passage to the greater: And truly where it is not thus founded, there is little comfort to be expected in marriage.

Husbands and Wives mutually to pray for and assist each other in all Good.

XVII. It should therefore be the care of every one, that means to enter upon that state, to consider advisedly before hand, and to chuse such a person with whom they may have the spiritual friendship; that is, such a one as truly fears God. There are many false ends of marriage looked upon in the world; some marry for wealth, others for beauty, and generally, they

The Virtue of the Person the chief Consideration in Marriage.

are only worldly respects that are at all considered: But certainly he that would marry as he ought, should contrive to make his marriage useful to those better ends of serving God, and saving his own soul; at least, he must be sure it be no hindrance to them: And to that purpose the virtue of the person chosen, is more conducing than all the wealth in the world: though I deny not, but that a competency of that may likewise be considered.

XVIII. But above all things, let all take heed that they make not such Marriages as may not only be ill in their effects, but are actual sins at the time; such are the marriages of those that were formerly promised to some other: In which case, it is sure they rightly belong to those to whom they passed the first promise; and then for any other to marry them, during the life of that person, is to take the husband or wife of that other; which is direct adultery, as St. *Paul* tells us, *Rom.* vii. 3. The like unlawfulness there is also in the marriage of those who are within those degrees of kindred forbidden by God; the particulars whereof are set down in the 18th and 20th of *Leviticus*. And whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great sin of incest; and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This weariness in the choice of the person to be married would prevent many sad effects, which we daily see follow such rash or unlawful matches. It were well

Unlawful Marriages.

well therefore if people would look on marriage, as our church advises, as a thing not to be *undertaken lightly, unadvisedly, or wantonly, to satisfy Men's carnal lusts and appetites, but reverently, discreetly, advisedly, soberly, and in the fear of God;* and in so doing, no doubt a blessing would follow, which otherwise there is little ground to expect. I have now done with this relation between husband and wife.

XIX. The next is, that between Friends: And this relation, if it be rightly founded, *Friendship.* is of great nearness and usefulness; but there is none more generally mistaken in the world: Men usually call them their friends, with whom they have an intimacy and frequency of conversation, though that intimacy be indeed nothing but an agreement and combination in sin. The drunkard thinks him his friend, that will keep him company; the deceitful person, him that will aid him in his cheats; the proud man, him that will flatter him: and so generally in all vices they are looked on as friends, that advance and further us in them. But, God knows, this is far from friendship; such a friend as this the devil himself is in the highest degree, who is never backward in such offices. The true friendship is that of a direct contrary making; it is a concurrence and agreement in virtue, not in vice. In short, a true friend loves his friend so, that he is very zealous of his good: and certainly he that is really so, will never be the instrument of bringing him to the greatest evil. The general duty of a friend must then be resolved to be the *Its duties.* indus-

industrious pursuit of his friend's real advantages, in which there are several particulars contained.

Faithfulness.

XX. As, first, Faithfulness in all trusts committed to him by his friend, whether that of goods or secrets: He that betrays the trust of a friend in either, is by all men looked upon with abhorrence, it being one of the highest falsenesses and treacheries; and from such treacherous wounds the wise man tells us, *every friend will depart*, Ecclus. xxii. 22.

Assistance.

XXI. Secondly, it is the duty of a friend to be assisting to his friend in all his outward needs; to counsel him, when he wants advice; to cheer him, when he needs comfort; to give him when he wants relief; and to endeavour his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David, he loved him as his own soul;* and we see, he not only contrives for his safety, when he was in danger, but runs hazards himself to rescue and deliver his friend; draws his father's anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* xx.

Admonition.

XXII. The third and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavour to advance that in piety and virtue, by all means within his power, by exhortations and encouragements to all virtue, by earnest and vehement dissuasions from all sin; and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knows, or reasonably believes there is any fault

fault committed. This is of all others, the most peculiar duty of a friend, it being indeed that which none else is qualified for. Such an unwillingness there is in most men to hear of their faults, that those who undertake that work, had need have a great prepossession of their hearts, to make them patient of it. Nay, it is so generally acknowledged to be the proper work of a friend; that if he omit it, he betrays the offender into security; his not reproving will be apt to make the other think he does nothing worthy of reproof, and so he tacitly acts that basest part of a flatterer, soothes and cherishes him in his sin. When yet farther it is considered how great need all men have, at some time or other, of being admonished, it will appear a most unfriendly, yea, a cruel thing to omit it. We have that natural partiality to ourselves, that we cannot so readily discern our own miscarriages, as we do other men's; and therefore it is very necessary they should sometimes be shewed us by those, who see them more clearly; and the doing this at the first, may prevent the multiplying of more: Whereas, if we be suffered to go unreproved, it often comes to such a habit, that reproofs will do no good. And then how shall that person be able to answer to it, either to God or himself, that has by his silence betrayed his friend to the greatest mischief? It is the expression of God himself, speaking of a friend, *Thy friend, which is as thine own soul*, Deut. xiii. 6. And sure we should in this respect account our friends as our own souls, by having the same jealous tenderness and watchfulness over their souls, which we

ought to have over our own. It will therefore be very fit for all that have entered into any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become such an avowed part of their friendship, that it can never be mistaken by the reproved party for censoriousness or unkindness.

XXIII. Fourthly, To these several parts of kindness must be added that of Prayer. *Prayer.* We must not only assist our friends ourselves, in what we can, but we must call in the Almighty's aid to them; recommending them earnestly to God for all his blessings, both temporal and spiritual.

XXIV. Lastly, we must be constant in our friendships, and not out of a lightness *Constancy.* of humour grow weary of a friend, only because we have had him long. This is great injustice to him, who, if he have behaved himself well, ought the more to be valued, by how much the longer he has continued to do so: And it is great folly in ourselves; for it is the casting away the greatest treasure of human life; for such certainly is a tried friend. The wisest of men gives warning of it, *Prov.* xxvii. 10. *Thine own friend, and thy father's friend, forsake not.* Nay, farther, it is not every light offence of a friend, that should make thee renounce his friendship; there must be some allowance made to the infirmities of men; and if thou hast occasion to pardon him somewhat to-day, perhaps thou mayest give him an opportunity to requite thee to-morrow; therefore nothing but unfaithfulness,

fulness, or incorrigible vice, should break this band.

XXV. The last relation is that between Masters and Servants; both which owe duty to each other. That of the Servant is, first, obedience to all lawful commands. This is expressly required by the Apostle, *Eph.* vi. 6. *Servants, obey in all things your Masters,* &c. And this obedience must not be a grumbling and unwilling one, but ready and chearful, as he there proceeds to exhort, *ver.* 7. *With good will doing service:* And to help them herein, they are to consider, that it is to the Lord, and not unto men. God has commanded servants thus to obey their masters; and therefore the obedience they pay is to God; which may well make them do it chearfully, how harsh and unworthy soever the master be, especially if what the Apostle farther urgeth, *ver.* 8. be considered, *that there is a reward to be expected from God for it.* *Servants owe to their Masters Obedience.*

XXVI. The second duty of the servant is Faithfulness; and that may be of two sorts: One, as opposed to eye-service; the other, to purloining or defrauding. The first part of faithfulness is the doing of all true service to his master, not only when his eye is over him, and he expects punishment for the omission, but at all times, even when his master is not likely to discern his failing; and that servant that doth not make conscience of this, is far from being a faithful servant, this eye-service being by the Apostle set opposite to that singleness of heart which he requires of servants, *Faithfulness.*

Eph. vi. 5. The second sort of faithfulness consists in the honest managery of all things entrusted to him by his master, the not wasting his goods, (as the unjust Steward was accused to have done,) *Luke* xvi. whether by careless embezzling of them, or by converting any of them to his own use, without the allowance of his master This latter is that purloining of which the Apostle warns servants, *Tit.* ii. 10. and is indeed no better than errant theft: Of this kind are all those ways, that the servant hath of gaining to himself by the loss and damage of his master; as the being bribed to make ill bargains for him, and many the like: Nay, indeed, this sort of unfaithfulness is worse than common theft, by how much there is a greater trust reposed, the betraying whereof adds to the crime. As for the other sort of unfaithfulness, that of wasting, though without gain to themselves, it differs not much in effect from this; the master may lose as much by the one as the other; and then, what odds is it to him, whether he be robbed by the covetousness or negligence of his servant? And it is still the same breach of trust with the former; for every master is supposed to entrust his affairs as well as to the care as the honesty of his servant; for it would be little advantage to the master to be secured that his servant would not himself cheat him, whilst, in the mean time, he would by his carelessness give opportunity to others to do it. Therefore he that does not carefully look to his master's profit, deceives his trust, as well as he that unjustly provides for his own.

XXVII. A third duty of a servant is patience and meekness under the reproofs of his master, *not answering again*, as the Apostle exhorts, *Tit.* ii. 9. that is not making such surly and rude replies, as may increase the master's displeasure, a thing too frequent among servants, even in the justest reprehensions; whereas St *Peter* directs them patiently to suffer even the most undeserved correction, even when they *do well and suffer for it*, 1 Pet. ii. 20. But the patient suffering of Rebuke is not all that is required of servants in this matter: They must also amend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the master the hearing. *Submission to Rebuke.*

XXVIII. A fourth duty of a servant is Diligence. He must constantly attend to all those things which are the duties of his place, and not give himself to idleness and sloth, nor yet to company-keeping, gaming, or any other disorderly course, which may take him off from his master's business. All these are necessary duties of servants, which they are carefully and conscionably to perform, not so much to escape their master's anger, as God's, who will certainly call every one of them to an account, how they have behaved themselves towards their earthly masters. *Diligence.*

XXIX. Now, on the other side, there are some things also owing from the masters to their servants: As, first, the master is bound to be just to them, in performing those conditions on which they *Masters owe their Servats Justice.*

they were hired; such are commonly the giving them food and wages: And that master that withholds these, is an oppressor.

xxx. Secondly, The master is to admonish and reprove the servant in case of fault; and that not only in faults against them, wherein few masters are backward, but also and more especially in faults against God, whereat every master ought to be more troubled, than at those which tend only to his own loss or inconvenience; the dishonour of God, and the hazard of the meanest man's soul, being infinitely more worthy of our disquiet, than any thing of the other kind can be. And therefore, when masters are presently on fire for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, it is a sign they consider their own concernments too much, and God's glory and their servants souls too little. This is too commonly the temper of masters; they are generally careless how their servants behave themselves towards God, how disorderly and profane their families are; and therefore never bestow any exhortation or admonition to persuade them to virtue, or draw them from vice: Such masters forget that they must one day give an account, how they have governed their families. It is certainly the duty of every ruler to endeavour to advance piety and godliness among all those that are under his charge; and that as well in this lesser dominion of a family, as in the greater of a realm or nation. Of this *David* was so careful, that we

Admonition.

see

see he professes, *Psal.* ci. 7. *That no deceitful person should dwell in his house; that he that told lies, should not tarry in his sight.* So much he thought himself bound to provide, that his family might be a kind of Church, an assembly of godly, upright persons: And if all masters would endeavour to have theirs so, they would, besides their eternal reward of it hereafter, find a present benefit by it; their worldly business would thrive much the better; for if their servants were brought to make conscience of their ways, they would then not dare either to be negligent or false.

XXXI. But as it is the Duty of Masters to admonish and reprove their servants, so they must also look to do it in a due manner, that is, so as may be most likely to do good; not in passion and rage, which can never work the servant to any thing but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreak his own rage) which makes the master thus to rebuke him.

XXXII. A third duty of the Master is to set a good example of honesty and godliness to his servants, without which it is not all the exhortations or reproofs he can use, will ever do good; or else he pulls down more with his example, than it is possible for him to build with the other: And it is madness for a drunken or profane master to expect a sober and godly family. *Good Example.*

XXXIII.

XXXIII. Fourthly, the Master is to pro-
Means of Instruction. vide that his servants may not want means of being instructed in their duty, as also that they may daily have constant times of worshipping God publicly, by having prayers in the family. But of this I have spoken before, under the head of Prayer; and therefore shall here say no more of it.

XXXIV. Fifthly, the Master in all affairs
Moderation in Command. of his own, is to give reasonable and moderate commands, not laying greater burdens on his servants, than they are able to bear; particularly, not requiring so much work, that they shall have no time to bestow on their souls; as, on the other side, he is not to permit them to live so idly, as may make them either useless to him, or may betray themselves to any ill.

XXXV. Sixthly, The Master is to give his
Encouragement in Well-doing. servants encouragement in well-doing, by using them with that bounty and kindness, which their faithfulness and diligence, and piety deserves; and finally, in all his dealings with them he is to remember, that himself hath, as the Apostle saith, *Eph.* vi. 9. *a Master in Heaven*, to whom he must give an account of the usage of his meanest servant on earth.

Thus have I briefly run through those several relations, to which we owe particular duty; and so have done with that first branch of Duty to our Neighbours, that of Justice.

SUN-

SUNDAY XVI.

Other Branches of our Duty to our Neighbour: Of Charity to Men's Souls, Bodies, Goods, and Credit.

SECT. I. THE second branch of Duty to our Neighbour is Charity, or Love. This is the great gospel duty so often enjoined us by Christ, the *New Commandment*, as himself calls it, *John* xiii. 34. *That ye love one another:* And this is again repeated twice in one chapter, *John* xv. 12, 17. and the first Epistle of St. *John* is almost wholly spent in the persuasion of this one duty: by which we may see, it is no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John* xiii. 35. *By this shall all men know that ye are my disciples, if ye have love one to another.* *Charity.*

II. This Charity may be considered two ways: First, in respect of the affections; Secondly, of the actions. Charity in the affections is a sincere kindness which disposes us to wish all good to others, and that in all their capacities; in the same manner that justice obligeth us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit, so this first part of Charity, binds us to wish all good to them in all these. *In the Affections.*

III.

III. And first for the soul. If we have any the least spark of Charity we cannot but wish all good to mens' souls; those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness and good wishes: And therefore if we do not thus love one another, we are far from obeying that command of loving as he hath loved; for it was the souls of men which he loved so tenderly, and both did and suffered so much for. Of this love of his to souls there are two great and special effects: The first, the purifying them here by his grace; the second, the making them everlastingly happy in his glory. And both these we are so far to copy out in our kindness, as to be earnestly desirous, that all men should arrive to that purity and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none, who himself carried a soul about him, could be so cruel to that of another man's, as not sincerely to wish this, did not experience shew us, there are some persons, whose malice is so devilish, as to reach even to the direct contrary, the wishing not only the sin, but the damnation of others. Thus may you have seen some, who, in any injury or oppression they suffer, make it their only comfort, that their enemies will damn themselves by it; when, alas! that should to a Christian be much more terrible, than any suffering they could bring upon him. He that is of this temper, is a disciple of Satan, not of Christ: it being contrary to the whole scope of that great Christian precept, of *loving*

To Mens' Souls.

our

our neighbours as ourselves. For it is sure, no man that believes there is such a thing as damnation, wishes it to himself; be he never so fond of the ways that lead to it, yet he wishes that may not be his journey's end; and therefore, by that rule of charity, should as much dread it for his neighbour.

IV. Secondly, We are to wish all good to the bodies of men, all health and welfare: We are generally tender enough of our own bodies, dread the least pain or ill that can befall them. Now Charity, by virtue of the fore-mentioned precept, extends this tenderness to all others; and whatever we apprehend as grievous to ourselves, we must be unwilling should befall another. The like is to be said of the other two, goods and credit, that as we wish our own thriving and reputation, so we should likewise that of others, or else we can never be said to *love our neighbour as ourselves.* *To their Bodies, Goods, and Credit.*

V. The Charity of the affections, if it be sincere, will certainly have these several effects which are so insepa- rable from it, that they are often in Scripture accounted as parts of the duty, and so most strictly required of us; First, It will keep the mind in a peaceable and meek temper towards others: so far from seeking occasion of contentions, that no provocation shall draw us to it; for where we have kindness, we shall be unapt to quarrel, it being one of the special qualities of charity, that it is *not easily provoked,* 1 Cor. xiii. 5. And therefore whoever is unpeaceable, shews his *Effects of this Charity.*

his heart is destitute of this charity. Secondly, It will breed compassion towards all the miseries of others: Every mishap that befalls where we wish well, is a kind of defeat and disaster to ourselves; and therefore, if we wish well to all, we shall thus be concerned in the calamities of all, have a real grief and sorrow to see any in misery, and that according to the proportion of the suffering. Thirdly, It will give us joy in the prosperities of others. *Solomon* observes, *Prov.* xiii. 19. that *the desire accomplished is sweet to the soul:* and then whoever has this real desire of his neighbour's welfare, his desire is accomplished in their prosperity; and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by St. *Paul*, Rom. xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.* Fourthly, It will excite and stir up our prayers for others: We are of ourselves impotent feeble creatures, unable to bestow blessings, where we most wish them; therefore, if we do indeed desire the good of others, we must seek it on their behalf from him, whence, *every good and perfect gift cometh*, James i. 17. This is so necessary a part of Charity, that without it our kindness is but an insignificant thing, a kind of empty compliment; For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers, which will otherwise be vain and fruitless? The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers, and giving of thanks, *be made for all men*,

1 Tim.

1 Tim. ii. 1. which precept, all that have this true charity of the heart will readily conform to. These severals are so naturally the fruits of this charity, that it is a deceit for any man to persuade himself he hath it, who cannot produce these fruits to evidence it by.

VI. But there is yet a farther excellency of this grace: it guards the mind, and secures it from several great and dangerous vices; as, first, from Envy; This is by the Apostle taught us to be the property of charity, 1 *Cor.* xiii. 4. *Charity envieth not.* And indeed common reason may confirm this to us, for envy is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shewed before, was the effect of love: So that if love bear sway in the heart, it will certainly chase out envy. How vainly then do those pretend to this virtue, that are still grudging and repining at every good hap of others? *It casts out Envy.*

VII. Secondly, It keeps down pride and haughtiness. This is also taught us by the apostle in the fore-mentioned place: *Charity vaunteth not itself, is not puffed up:* And accordingly we find, that where this virtue of love is commanded, there humility is joined with it: thus it is, *Col.* iii. 12. *Put on therefore bowels of mercies, kindness, humbleness of mind;* And *Rom.* xii. 10. *Be kindly affectioned one to another; with brotherly love, in honour preferring one another:* Where you see how close an attendant humility is of love. Indeed it naturally flows from it; for love always sets a price and value upon the thing beloved, makes us esteem and prize *Pride.*

prize it. Thus we too constantly find it in self-love; it makes us think highly of ourselves, that we are much more excellent than other men. Now if love, thus placed on ourselves, beget pride, let us but divert the course, and turn this love on our brethren, and it will surely beget humility; for when we should see and value those gifts and excellencies of theirs, which now our pride or our hatred make us to overlook and neglect, and not think it reasonable either to despise them, or vaunt and magnify ourselves upon such a comparison; we should certainly find cause to put the Apostle's exhortation in practice, *Phil.* ii. 3. That we should *esteem in others better than ourselves.* Whoever therefore is of so haughty a temper, as to vilify and disdain others, may conclude he hath not this Charity rooted in his heart.

Censoriousness.

VIII. Thirdly, it casts out censoriousness and rash judging. Charity, as the Apostle saith, 1 *Cor.* xiii. 5. *thinketh no evil;* is not apt to entertain ill conceits of others; but on the contrary, as it follows, *ver.* 7. *believeth all things, hopeth all things;* that is, it is forward to believe and hope the best of all men; and surely our own experience tells us the same, for where we love, we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own), and therefore shall certainly not be like to create them, where they are not, or to aggravate them beyond their true size and degree; and then to what shall we impute those unmerciful censures and rash judgments of others, so frequent among men, but to the want of this charity?

IX.

IX. Fourthly, it casts out Dissembling and feigned Kindness: Where this true and real love is, that false and counterfeit one flies from before it: And this is the love we are commanded to have, such as is *without Dissimulation*, Rom. xii. 9. Indeed, where this is rooted in the heart, there can be no possible use of dissimulation; because this is, in truth, all that the false one would seem to be, and so is as far beyond it, as nature is beyond art; nay, indeed, as a divine virtue is beyond a foul sin; for such is that hypocritical kindness; and yet it is to be feared, that does too generally usurp the place of this real charity: The effects of it are too visible among us, there being nothing more common, than to see men make large professions to those, whom as soon as their backs are turned, they either deride or mischief. *Dissembling.*

X. Fifthly. It casts out all Mercenariness, and Self-seeking; it is of so noble and generous a temper, that it despises all projectings for gain or advantage; *Love seeketh not her own*, 1 *Cor.* xiii. 5. And therefore that huckstering kind of love, so much used in the world, which places itself only there where it may fetch in benefit, is very far from this charity. *Self-seeking.*

XI. Lastly, It turns out of the heart all malice and desire of Revenge, which is so utterly contrary to it, that it is impossible they should both dwell in the same breast. It is the property of love to *bear all things*, 1 *Cor.* xiii. 7. to endure the greatest injuries, without thought of making any other return to them, than *Revenge.*

than prayers and blessings; and therefore the malicious, revengeful person is, of all others, the greatest stranger to this charity.

XII. 'Tis true, if this virtue were to be exercised but towards some sort of persons, it might consist with malice to others; it being possible for a man that bitterly hates one, to love another: But we are to take notice that this charity must not be so confined, but must extend and stretch itself to all men in the world, particularly to enemies; or else it is not that divine charity commended to us by Christ. The loving of friends and benefactors is so low a pitch, that the very publicans and sinners, the worst of men, were able to attain to it, *Matt.* v. 46. and therefore it is not counted rewardable in a disciple of Christ. No, he expects we shall soar higher, and therefore hath set us this more spiritual and excellent precept of loving of enemies, *Matt.* v. 44. *I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you:* And whosoever does not thus, will never be owned by him for a disciple. We are therefore to conclude, that all which hath been said, concerning this charity of the affections, must be understood to belong as well to our spitefullest enemy, as our most obliging friend. But because this is a duty, to which the froward nature of man is apt to object much, it will not be amiss to insist a little on some considerations which may enforce it on us.

This Charity to be extended even to Enemies.

XIII. And first, Consider what hath been already

already touched on, that it is the Command of Christ, both in the texts above-mentioned, and multudes of others; there being scarce any precept so often repeated in the New Testament as this, of loving and forgiving of our enemies. Thus, *Eph.* iv. 32. *Be ye kind one to another, tenderhearted, forgiving one another:* And also, *Col.* iii. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.* So also, 1 *Pet.* iii. 9. *Not rendering evil for evil, nor railing for railing; but contrariwise, blessing.* A whole volume of texts might be brought to this purpose, but these are certainly enough to convince any man, that this is strictly required of us by Christ; and indeed I think there are few that ever heard of the gospel, but know it is so. The more prodigiously strange is it, that men, that call themselves Christians, should give no degree of obedience to it: Nay, not only so, but even publickly avow and profess the contrary, as we daily see they do; it being ordinary to hear men resolve and declare, that they will not forgive such or such a man; and no consideration of Christ's command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian*, which signifies a servant and disciple of Christ: And this Charity is the very badge of the one, and lesson of the other: And therefore it is the greatest absurdity and contradiction to profess themselves Christians, and yet at the same time to resist this so express command of

Motives thereunto, Command of Christ.

that Christ, who they own as their master; *If I be a master*, saith God, *where is my fear?* Mal. i. 6. Obedience and reverence are so much the duties of servants, that no man is thought to look on him as a master, to whom he pays them not: *Why call you me Lord, Lord, and do not the things which I say?* saith Christ, *Luke* vi. 46. The whole world is divided into two great families, Christ's and Satan's; and the obedience each man pays, signifies to which of these masters he belongs; if he obey Christ, to Christ; if Satan, to Satan. Now this sin of malice and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him; it is the taking his livery on our backs, the proclamation whose servants we are. What ridiculous impudence is it then, for men that have thus entered themselves of Satan's family, to pretend to be the servants of Christ? Let such know assuredly, that they shall not be owned by him, but at the great day of account, be turned over to their proper master, to receive their wages in fire and brimstone.

XIV. A second consideration is the Example of God. This is an argument Christ himself thought fit to use, to impress this duty on us, as you may see, *Luke* vi. 35, 36. where, after having given the command of loving enemies, he encourages to the practice of it, by telling, that it is that which will make us the *children of the Highest* (that is, it will give us a likeness and resemblance to him, as children have to their parents) *for he is kind to the unthankful and the evil.* And to the same purpose you may

Example of God.

may read, *Matt.* v. 45. *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust:* And sure this is a most forcible consideration to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him, is the sum of all we can wish for; and though it was *Lucifer's* fall, his ambition to be like the Most High, yet had the likeness he affected been only that of holiness and goodness, he might still have been an angel of light. This desire of imitating our heavenly Father, is the special mark of a child of his. Now this kindness and goodness to enemies is most eminently remarkable in God, and that not only in respect to the temporal mercies, which he indifferently bestows on all, his *sun and rain on the unjust*, as in the text fore-mentioned, but chiefly in his spiritual mercies. We are all, by our wicked works, *Col.* i. 21. *enemies to him*, and the mischief of that enmity would have fallen wholly upon ourselves. God had no motive, besides that of his pity to us, to wish a reconciliation, yet so far was he from returning our enmity, when he might have revenged himself to our eternal ruin, that he designs and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness; but the means he used for effecting this, is yet far beyond it; He sent his own Son from Heaven to work it; and that not only by persuasions, but sufferings also. So much did he prize us miserable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we

have in Christ, both *in laying down his life for his enemies*, and also in that meek manner of doing it, which we find excellently set forth by the Apostle, 1 *Pet.* ii. 22, 23, 24. and commended to our imitation. Now surely, when all this is considered, we may well make St. *John's* inference: *Beloved, if God so loved us, we ought also to love one another*, 1 John iv. 11. How shameful a thing is it, for us to retain displeasures against our brethren, when God thus lays by his towards us, and that when we have so highly provoked him?

The Disproportion between our Offences against God, and Men's against us.

xv. This directs to a third consideration, the comparing our sins against God, with the offences of our brethren against us; which we no sooner shall come to do, but there will appear a vast difference between them; and that in several respects: For, first, There is the majesty of the person against whom we sin, which exceedingly increases the guilt; whereas between man and man there cannot be so great a distance; For though some men are by God advanced to such eminency of dignity, as may make an injury offered to them the greater, yet still they are but men of the same nature with us, whereas he is God blessed for ever. Secondly, There is his sovereignty and power, which is original in God; for we are his creatures, we have received our whole being from him; and therefore are, in the deepest manner, bound to perfect obedience; whereas all the sovereignty that one man can possibly have over another, is but imparted to them

them by God; and, for the most part, there is none of this neither in the case, quarrels being most usual among equals. Thirdly, There is his infinite bounty and goodness to us; all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift: and so there is the foulest ingratitude added to our other crimes; in which respect also, it is impossible for one man to offend against another in such a degree: For though one may be (and too many are) guilty of unthankfulness towards men, yet, because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be near so great as towards God it is. Lastly, There is the greatness and multitude of our sins against God, which do infinitely exceed all that the most injurious man can do against us; for we all sin much oftener and more heinously against him, than any man, be he never so malicious, can find opportunities of injuring his brethren. This inequality and disproportion our Saviour intimates in the parable, *Matt.* xviii. where our offences against God are noted by the *ten thousand talents*, whereas our brethren's against us are described by the *hundred pence*. A talent hugely outweighs a penny, and ten thousand out-numbers a hundred: Yet so, and much more, does the weight and number of our sins exceed all the offences of others against us. Much more might be said to shew the vast inequality between the faults which God forgives us, and those we can possibly have to forgive our bre-

thren; but this, I suppose, may suffice to silence all the objections of cruel and revengeful persons against this kindness to enemies. They are apt to look upon it as an absurd and unreasonable thing; but since God himself acts it in so much a higher degree, who can, without blasphemy, say it is unreasonable? If this, or any other spiritual duty appear so to us, we may learn the reason from the Apostle, 1 *Cor.* ii. 14. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him.* It is the carnality and fleshliness of our hearts that makes it seem so; and therefore instead of disputing against the duty, let us purge our hearts of that, and then we shall find that true, which the spiritual wisdom affirms of her doctrines, *Prov.* viii. 9. *They are all plain to him that understandeth, and right to them that find knowledge.*

Pleasantness of this Duty.

XVI. Nay, this loving of enemies is not only a reasonable, but a pleasant duty; and that I propose as a fourth consideration: There is a great deal of sweetness and delight to be found in it. Of this, I confess, none can so well judge, as those that have practised it: The nature even of earthly pleasures being such, that it is the enjoyment only that can make a man truly know them. No man can so describe the taste of any delicious thing to another, as that by it he shall know the relish of it; he must first actually taste of it; and sure it is much more so in spiritual pleasures: And therefore, he that would fully know the sweetness and pleasantness of this duty, let him set to the practice, and

and then his own experience will be the best informer. But in the mean time, How very unjust, yea, how foolish is it, to pronounce ill of it before trial? for men to say, This is irksome and intolerable, who never so much as once offered to try whether indeed it were so or no? Yet by this very means an ill opinion is brought up of this most delightful duty, and passes current among men: whereas, in all justice, the testimony of it should be taken only from those who have tried it; and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even those, who look at it but at a distance, may discern somewhat of amiableness in it; if no other way, yet at least by comparing it with the uneasiness of its contrary. Malice and revenge are the most restless, tormenting passions that can possess the mind of a man: they keep men in perpetual study and care how to effect their mischievous purposes; it disturbs their very sleep, as *Solomon* observes, *Prov.* iv. 16. *They sleep not except they have done mischief; and their sleep is taken away, unless they cause some to fall:* Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them. A remarkable example of this we have in *Haman*, who, though he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despicable man, *Mordecai*, kept him from tasting contentment in all this, as you may see, *Esth.* chap. v. where, after he

had related to his friends all his prosperities, *ver.* 11. he concludes thus, *ver.* 13. *Yet all this availeth me nothing, so long as I see* Mordecai *the* Jew *sitting at the King's gate.* On the other side, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies; for let them do what they can, they cannot rob him of his quiet; he is firm as a rock, which no storms or winds can move; when the furious and revengeful man is like a wave, which the least blast tosses and tumbles from its place. But besides, this inward disquiet of revengeful men, they often, bring many outward calamities upon themselves; they exasperate their enemies, and provoke them to do them greater mischiefs; nay, oftentimes, they willingly run themselves upon the greatest miseries in pursuit of their revenge; to which it is ordinary to see men sacrifice goods, ease, credit, life, nay, soul itself, not caring what they suffer themselves, so they may spite their enemy; so strangely does this wretched humour besot and blind them. On the contrary, the meek person, he often melts his adversary, pacifies his anger; *A soft answer turneth away wrath,* saith *Solomon,* Prov. xv. 1. And sure there is nothing can tend more to that end. But if it happen that his enemy be so inhuman, that he miss of doing that, yet he is still a gainer by all he can suffer: For, first, He gains an opportunity of exercising that most Christian Grace of Charity and Forgiveness, and so at once of obeying the command, and imitating the example of his Saviour; which is to a true christian spirit, a most valuable advantage:

advantage: And then, secondly, He gains an accession and increase to his reward hereafter. And if it be objected, That this is not to be reckoned into the present pleasure of the duty: I answer, that the expectation and belief of it is; and that alone is a delight infinitely more ravishing, than the present enjoyment of all sensual pleasure can be.

XVII. The fourth consideration is, the dangers of not performing this duty; of which I might reckon up diverse, but I shall insist on that great one, which contains in it all the rest, and that is, the forfeiting our own pardons from God, the having our sins against him kept still on his score and not forgiven. This is a consideration that, methinks, should affright us into good nature; if it do not, our malice is greater to ourselves than that to our enemies: For, alas! what hurt is it possible for thee to do to another, which can bear any comparison with that thou dost thyself in losing the pardon of thy sins? Which is so unspeakable a mischief, that the devil himself, with all his malice, cannot wish a greater: It is all he aims at, first, that we may sin, and then that those sins may never be pardoned; for then he knows he has us sure enough; hell and damnation being certainly the portion of every unpardoned sinner, besides all other effects of God's wrath in this life. Consider this, and then tell me, what thou hast got by the highest revenge thou ever actedst upon another? It is a devilish phrase in the mouth of men, *That revenge is sweet;* but is it possible there can be (even to

If we forgive not, God will not forgive us.

most distempered palate) any such sweetness in it, as may recompense that everlasting bitterness that attends it? It is certain, no man in his wits can, upon sober judging, imagine there is. But, alas! we give not ourselves time to weigh things, but suffer ourselves to be hurried away with the heat of an angry humour, never considering how dear we must pay for it; like the silly bee, that in anger leaves at once her sting and her life behind her; the sting may, perhaps, give some short pain to the flesh it sticks in, but yet there is none but discerns the bee has the worst of it, that pays her life for so poor a revenge: So it is in the greatest act of our malice; we may perhaps leave our stings in others, put them to some present trouble, but that, compared with the hurt that redounds to ourselves by it, is no more than inconsiderable pain is to death; nay, not so much, because the mischiefs that we bring upon ourselves are eternal, to which no finite thing can bear any proportion. Remember then, whensoever thou art contriving and plotting a revenge, that thou quite mistakest the mark; thou thinkest to hit the enemy, and, alas! thou woundest thyself to death. And let no man speak peace to himself, or think that these are vain terrors, and that he may obtain pardon from God, though he give none to his brethren: For he that is truth itself has assured us the contrary, *Matt.* vi. 15. *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.* And lest we should forget the necessity of this duty, he hath inserted it in our daily prayers, where we make it the condition, on which

which we beg pardon from God; *Forgive us our trespasses as we forgive them that trespass against us.* What a heavy curse then does every revengeful person lay upon himself, when he says this prayer? He does, in effect, beg God not to forgive him: and it is too sure that part of his prayer will be heard, he shall be forgiven just as he forgives, that is, not at all. This is yet farther set out to us in the parable of the Lord and the Servant, *Matt.* xviii. The servant had obtained of his lord the forgiveness of a vast debt, ten thousand talents, yet was so cruel to his fellow-servant, as to exact a poor trifling sum of an hundred pence; upon which his lord recalls his former forgiveness, and charges him again with the whole debt. And this Christ applies to our present purpose, *ver.* 35. *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.* One such act of uncharitableness is able to forfeit us the pardon God hath granted us; and then all our sins return again upon us; and sink us to utter ruin. I suppose it needless to heap up more testimonies of Scripture for the truth of this; these are so clear, as may surely serve to persuade any man, that acknowledges Scripture, of the great and fearful danger of this sin of uncharitableness. The Lord possess all our hearts with such a just sense of it, as may make us avoid it.

XVIII. The last consideration I shall mention, is that of Gratitude. God hath shewed wonderful mercies to us; Christ hath suffered heavy things to bring us into a capacity *Gratitude to God.*

of that mercy and pardon from God; And shall we not then think ourselves obliged to some returns of thankfulness? If we will take the Apostle's judgment, he tells us, 2 *Cor.* v. 15. That since *Christ died for us all*, it is but reasonable that *we should not henceforth live unto ourselves, but unto him that died for us.* Indeed, were every moment of our lives consecrated to his immediate service, it were no more than common gratitude requires, and far less than such inestimable benefits deserve. What a shameful unthankfulness is it then, to deny him so poor a satisfaction as this, the forgiving our brethren? Suppose a man that were ransomed either from death or slavery, by the bounty and sufferings of another, should upon his release be charged by him, that so freed him, in return of that kindness of his, to forgive some slight debt, which was owing him by some third person; would you not think him the unthankfullest wretch in the world that should refuse this to so great a benefactor? Yet such a wretch, and much worse, is every revengeful person; Christ hath brought us out of eternal slavery, and that not with *corruptible things, as silver and gold, but with his own most precious blood*, 1 *Pet.* i. 18, 19. and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments, drawn from the greatness of his love to us: And if we should obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? And yet this we do downright, if we keep any malice or grudge to any person whatsoever. Nay farther, this is not barely an unthankfulness,

but there is also joined with it a horrible contempt and despising of him. This peace and unity of brethren was a thing so much prized and valued by him, that, when he was to leave the world, he thought it the most precious thing he could bequeath; and therefore left it by way of legacy to his disciples, *John* xiv. 27. *Peace I leave with you.* We use to set a great value on the slightest bequests of our dead friends, to be exceedingly careful not to lose them; and therefore, if we wilfully bangle away this so precious a legacy of Christ, it is a plain sign we want that love and esteem of him, which we have of our earthly friends; and that we despise him as well as his legacy. The great prevailing of this sin of uncharitableness, has made me stand thus long on these considerations for the subduing it. *God grant they may make such impression on the reader, as may be available to that purpose!*

XIX. I shall only add this one advice, That these, or whatsoever other remedies against this sin, must be used timely; it is oft-times the frustrating of bodily medicines, the applying them too late; and it is much oftener so in spiritual. Therefore if it be possible, let these and the like considerations be so constantly and habitually fixed in thy heart, that they may frame it to such meekness, as may prevent all rising of Rancour and Revenge in thee; for it is much better they should serve as armour to prevent, than as balsam to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it

The first rising of Rancour to be suppressed.

it at the very first rise, and let not thy fancy chew, as it were, upon the injury, by often rolling it in thy mind; but remember betimes the foregoing considerations, and withal, that this is a time and season of trial to thee, wherein thou mayst shew thou hast profited in Christ's school; there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offence of thy brother, or else of obeying and pleasing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, betimes, before thou be inflamed; for if this fire be thoroughly kindled, it will cast such a smoke as will blind thy reason, and make thee unfit to judge, even in this so very plain a case, Whether it be better by obeying God, to purchase to thyself eternal bliss, or by obeying Satan, eternal torments. Whereas, if thou put the question to thyself, before this commotion and disturbance of mind, it is impossible but thy understanding must pronounce for God; and then, unless thou wilt be so perverse, that thou wilt deliberately choose death, thou wilt surely practice according to that sentence of thy understanding. I shall add no more on this first part of charity, that of the affections.

Charity in the Actions.

xx. I proceed now to that of the Actions: And this indeed it is whereby the former must be approved. We may pretend great charity within; but if none break forth in the Actions, we may say of that love, as St. *James* doth of the faith he speaks of, *that it is dead*, James ii. 20. It is the loving in deed that must *approve our hearts before God*, 1 John iii. 18.

Now

Now this love in the actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their souls, their bodies, their goods, and credit.

XXI. The soul, I formerly told you, may be considered either in a natural or spiritual sense; and in both of them charity binds us to do all the good we can. As the soul signifies the mind of a man, so we are to endeavour the comfort and refreshment of our brethren, desire to give them all true cause of joy and chearfulness; especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure; that is to labour by all christian and fit means to chear the troubled spirits of our brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, 2 *Cor.* i. 4. *Towards the Mind of our Neighbour.*

XXII. But the soul in the spiritual sense is yet of greater concernment; and the securing of that is a matter of much greater moment than the refreshing of the mind only; inasmuch as the eternal sorrows and sadnesses of hell exceed the deepest sorrows of this life; and therefore, though we must not omit the former, yet on this we are to employ our most zealous charities; wherein we are not to content ourselves with a bare wishing well to the souls of our brethren; this alone is a sluggish sort of kindness, unworthy of those who are to imitate the great Redeemer of souls who did and suffered so much in that purchase: No, we must add also our endeavours to make them what we wish them. To this purpose it were very reasonable *His Soul.*

reasonable to propound to ourselves, in all our conversing with others, that one great design of doing some good to their souls. If this purpose were fixed in our minds, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish ignorance of one, would call upon thee to endeavour his instruction; the open sin of another, to reprehend and admonish him; the faint and weak virtue of another, to confirm and encourage him: Every spiritual want of thy brother may give thee some occasion of exercising some part of this charity; or if thy circumstances be such, that, upon sober judging, thou think it vain to attempt any thing thyself, as if either thy meanness, or thy unacquaintedness, or any the like impediment, be like to render thy exhortations fruitless, yet if thou art industrious in thy charity, thou mayst probably find out some other instrument, by whom to do it more successfully. There cannot be a nobler study, than how to benefit men's souls: And therefore, where the direct means are improper, it is fit we should whet our wits for attaining of others. Indeed it is a shame we should not as industriously contrive for this great spiritual concernment of others, as we do, for every worldly trifling interest of our own; yet in them we are unwearied, and try one means after another, till we compass our end. But if, after all our serious endeavours, the obstinacy of men do not suffer us, or themselves rather, to reap any fruit from them; if all our wooings and intreatings of men, to have mercy on their own souls, will

will not work on them, yet be sure to continue still to exhort by thy example: Let thy great care and tenderness of thy own soul preach to them the value of theirs, and give not over thy compassions to them; but with the Prophet, *Jer.* xiii. 17. *Let thy soul weep in secret for them;* and with the Psalmist, *Let rivers of waters run down thine eyes, because they keep not God's law,* Psal. cxix. 136. Yea, with Christ himself, weep over them, *who will not know the things that belong to their peace,* Luke xix. 42. And when no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself. Thus we see *Samuel,* when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, he looked on it as so much a duty, that it would be sin for him to omit it; *God forbid,* says he, *that I should sin against the Lord, in ceasing to pray for you,* 1 Sam. xii. 23. Nor shall we need to fear that our prayers will be quite lost; for if they prevail not for those for whom we pour them out, yet, however, they will return into our own bosoms, *Psal.* xxxv. 13. we shall be sure not to miss of the reward of that charity.

XXIII. In the second place, We are to exercise this active charity towards the Bodies of our neighbours: We are not only to compassionate their pains and miseries, but also to do what we can for their ease and relief. The good *Samaritan,* Luke x. had never been proposed as our pattern, had

Charity in respect of the Body.

had he not as well helped as pitied the wounded man. It is not good wishes, no, nor good words neither, that avail in such cases; as St. *James* tells us, *If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things that are needful to the body, what doth it profit?* Jam. ii. 15, 16. No sure, it profits them nothing in respect of their bodies, and it will profit thee as little in respect of thy soul: It will never be reckoned to thee as a charity. This relieving of the bodily wants of our brethren, is a thing so strictly required of us, that we find it set down, *Matt.* xxv. as the especial thing we shall be tried by at the last day, on the omission whereof is grounded that dreadful sentence, *ver.* 41. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* And if it shall now be asked, What are the particular acts of this kind, which we are to perform? I think we cannot better inform ourselves, for the frequent and ordinary ones, than from this chapter, where are set down these severals, *The giving meat to the hungry, and drink to the thirsty, harbouring the stranger, clothing the naked, and visiting the sick and imprisoned;* by which *visiting* is meant, not the bare coming to see them, but so coming, as to comfort and relieve them; for otherwise it will be but like the *Levite* in the Gospel, *Luke* x. who came and *looked on the wounded man*, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot

cannot want frequent opportunities. But besides these, there may sometimes, by God's especial providence, fall into our hands occasions of doing other good offices to the bodies of our neighbours; we may sometimes find a wounded man, with the *Samaritan*, and then it is our duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavours for their deliverance. This case *Solomon* seems to refer to, *Prov.* xxiv. 11, 12. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: If thou sayest, Behold we know it not: Doth not he that pondereth the heart, consider? and he that keepeth thy soul, doth he not know it? And shall not he render to every man according to his deeds?* We are not lightly to put off the matter with vain excuses, but to remember, that God, who knows our most secret thoughts, will severely examine whether we have willingly omitted the performance of such a charity. Sometimes again (nay, God knows, often now-a-days) we may see a man, that by a course of intemperance is in danger to destroy his health, to shorten his days; and then it is a due charity, not only to the soul, but to the body also, to endeavour to draw him from it. It is impossible to set down all the possible acts of this corporal charity, because there may sometimes happen such opportunities, as none can foresee: We are therefore always to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion

sion for; and then whenever that occasion is offered, we are to look on it as a call, as it were, from Heaven, to put that resolution in practice. This part of charity seems to be so much implanted in our natures, as we are men, that we generally account them not only unchristian, but inhuman, that are void of it; and therefore I hope there will not need much persuasion to it, since our very nature inclines us: But certainly that very consideration, will serve hugely to increase the guilt of those that are wanting in it: For since this command is so agreeable even to flesh and blood, our disobedience to it can proceed from nothing but a stubbornness and resistance against God, who gives it.

SUNDAY XVII.

Of Charity, Almsgiving, &c. *Of Charity in respect of our Neighbour's Credit,* &c. *Of Peace-making. Of going to Law. Of Charity to our Enemies,* &c.

SECT. 1. THE third way of expressing this charity is towards the Goods or Estate of our neighbour: We are to endeavour his thriving and prosperity in these outward good things; and to that end, be willing to assist and further him in all honest ways of improving or preserving them, by any neighbourly and friendly office. Opportunities of this do

Charity in respect of the Goods.

do many times fall out. A man may sometimes, by his power of persuasion, deliver his neighbour's goods out of the hands of a thief or oppressor; sometimes again, by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to ourselves; and then we are to do to them even toour rich neighbours, those that are as wealthy (perhaps much more so) as ourselves; for though Charity do not bind us to give to those that want less than ourselves, yet whenever we can further their profit, without lessening our own store, it requires it of us: Nay, if the damage be but light to us, in comparison of the advantage to him, it will become us rather to hazard that light damage, than lose him that greater advantage.

Towards the Rich.

11. But towards our poor brother, charity ties us to much more; we are there not only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able, give freely what is necessary to him. The duty of alms-giving is perfectly necessary for the approving our love not only to men, but even to God himself, as St. *John* tells us, 1 *John* iii. 17. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* It is vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who

Towards the Poor.

(who is a man, and bears the image of God) suffer all extremities, rather than part with any thing to relieve him. On the other side, the performance of this duty is highly acceptable with God, as well as with men.

III. It is called, *Heb.* xiii. 16. *A sacrifice wherewith God is well-pleased:* And again, *Phil.* iv. 18. St. *Paul* calls their alms, to him, *A sacrifice acceptable, well-pleasing to God*: And the church hath always looked on it as such, and therefore joined it with the solemnest part of worship, the holy Sacrament. But because, even sacrifices themselves, under the law, were often made unacceptable, by being maimed and blemished, it will here be necessary to enquire what are the due qualifications of this sacrifice.

Motives of Alms-giving.

IV. Of these there are some that respect the motive, some the manner of our giving. The motive may be threefold, respecting God, our neighbour, and ourselves. That which respects God, is obedience and thankfulness to him: He has commanded we should give alms, and therefore one special end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty; and this is the properest way of expressing our thankfulness for it; for as the *Psalmist* saith, *Our goodness extendeth not unto God*, Psal. xvi. 2. That tribute which we desire to pay out of our estates, we cannot pay to his person. It is the poor that are, as it were his proxy and receivers; and therefore, whatever we should by way of thankfulness give back again unto God, our alms is the way of doing

doing it. Secondly, In respect of our neighbour, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief. Thirdly, In respect of ourselves, the motive is to be the hope of that eternal reward promised to this performance. This Christ points out to us, when he bids us *lay up our treasure in Heaven*, Matt. vi. 20. and to *make us friends of the mammon of unrighteousness, that they may receive us into everlasting habitations*, Luke xvi. 9. That is, by a charitable dispensing of our temporal goods to the poor, to lay up a stock in Heaven, to gain a title to those endless felicities, which God hath promised to the charitable; this is the harvest we must expect of what we sow in these works of mercy, which will be so rich, as would abundantly recompence us though we should, as the Apostle speaks, 1 *Cor.* xiii 3. *bestow all our goods to feed the poor.* But then we must be sure we make this our sole aim, and not, instead of of this, propose to ourselves the praise of men, as the motive of our charity; that will rob us of the other. This is expressly told us by Christ, *Matt.* vi. They that set their hearts on the credit they shall gain with men, must take that as their portion, *ver* 2. *Verily I say unto you, they have their reward:* They chuse, it seems, rather to have men their pay-masters, than God, and to them that are turned off; that little airy praise they get from them, is all the reward they must expect: *Ye have no reward of my Father which is in heaven*, ver. 1. We have therefore need to watch our hearts narrowly,

that this desire of vain-glory steal not in, and befool us into that miserable exchange of a vain blast of men's breath, for those substantial and eternal joys of heaven.

v. In the second place we must take care of our Alms-giving, in respect of the manner: And in that, first, we must give chearfully. Men usually value a small thing, that is given chearfully, and with a good heart, more than a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he loves a *chearful giver*, 2 Cor. ix. 7. which the Apostle makes the reason of the foregoing exhortation of not *giving grudgingly, or as of necessity*, ver. 6. And sure it is no unreasonable thing that is herein required of us; there being no duty that has, to human nature, more of pleasure and delight, unless it be where covetousness or cruelty have quite worked out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable alms brings to a poor wretch? how it revives, and puts new spirits in him, that was even sinking? Certainly the most sensual creature alive knows not how to bestow his money on any thing that shall bring him in so great a delight: and therefore methinks it should be no hard matter to give, not only without grudging, but even with a great deal of alacrity and chearfulness, it being the fetching in of pleasure to ourselves.

Manner of Alms-giving.

Chearfully.

vi. There is but one objection can be made against this, and that is, that the danger of impover-

poverishing one's self by what one gives, may take off that pleasure, and make men either not give at all, or not so chearfully. To this I answer, That, first, were this hazard never so apparent, yet, it being the command of God that we should thus give, we are yet to obey chearfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case Christ tells us, *He that forsakes not all he hath, cannot be my disciple.*

The Fear of impoverishing ourselves by it, vain and impious.

VII. But, secondly, this is sure a vain supposition, God having particularly promised the contrary to the charitable, that it shall bring blessings on them, even in these outward things, *The liberal soul shall be made fat; and he that watereth, shall be watered also himself*, Prov. xi. 25. *He that giveth to the poor, shall not lack.* Prov. xxviii. 27. And many the like texts there are: so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this. Giving to the poor, is directly the putting our wealth into his hands; *He that giveth to the poor, lendeth unto the Lord*, Prov. xix. 17. and that too on solemn promise of re-payment, as it follows in that verse, *That which he hath given, will he pay him again.* It is amongst men thought a great disparagement, when we refuse to trust them; it shews, we either think them not sufficient, or not honest. How vile an affront is it then to God thus to distrust him? Nay, indeed, how horrid blasphemy to doubt the security of that,

for which he hath thus expressly past his word, who is Lord of all, and therefore cannot be insufficient; and who is the God of truth, and therefore will not fail to make good his promise? Let not then that infidel fear of future want, contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his surety, and enters bond with him, and will most assuredly pay thee with increase. Therefore, it is so far from being damage to thee thus to give, that it is thy great advantage. Any man would rather chuse to put his money in some sure hand, where he may both improve, and be certain of it at his need, than to let it lie unprofitably by him, especially if he be in danger of thieves, or other accidents, by which he may probably lose it. Now, alas! all that we possess is in minutely danger of losing: Innumerable accidents there are, which may, in an instant, bring a rich man to beggary. He that doubts this, let him but read the story of *Job*, and he will there find an example of it. And therefore what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need, and that too with improvement, and increase? In which respect it is that the Apostle compares alms to seed, 2 *Cor.* ix. 10. We know it is the nature of seed that is sown to multiply and increase: and so do all our acts of mercy, they return not single and naked to us, but bring in their sheaves with them, a most plenteous and bountiful harvest. God deals not

with our alms, as we too often do with his graces, wrap them up in a napkin, so that they shall never bring in any advantage to us, but makes us most rich returns; and therefore we have all reason most chearfully, yea, joyfully, to set to this duty, which we have such invitations to, as well in respect of our own interest, as our neighbour's needs.

VIII. Secondly, we must give seasonably. It is true indeed, there are some so poor, that an alms can never come unseasonably, because they always want: yet even to them there may be some special seasons for doing it to their greater advantage: for sometimes an alms may not only deliver a poor man from some present extremity, but, by the right timing of it, may set him in some way of a more comfortable subsistence afterward. And for the most, I presume, it is a good rule, to dispense what we intend to any, as soon as may be; for delays are hurtful oftentimes both to them and ourselves. First, as to them, it is sure the longer we delay, the longer they groan under the present want; and after we have designed them a relief, it is in some degree a cruelty to defer bestowing of it: for so long we prolong their sufferings. You will think him a hard-hearted physician, that, having a certain cure for a man in pain, should, when he might presently apply it, make unnecessary delays, and so keep the poor man still in torture: And the same it is here; we want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when

Give seasonably.

when we have present opportunity of relieving him. Or if he be not in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to. Secondly, In respect of ourselves, it is ill to defer; for thereby we give advantage to the temptations either of Satan or our own covetous humour to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it, one delay succeeds another, and keeps them from ever doing it at all. And so it is very apt to fall out in this case, especially, with men who are of a covetous temper; and therefore they, of all others, should not trust themselves thus to delay.

IX. Thirdly, We should take care to give prudently; that is, to give most where it is most needed, and in such a manner, as may do the receiver most good. Charities do often miscarry for want of this care; for if we give at all adventures to all that seem to want, we may sometimes give more to those, whom sloth and lewdness is the cause of their want, than to those who best deserve it; and so both encourage the one in their idleness, and disable ourselves from giving to the other: Yet I doubt not, such may be the present wants even of the most unworthy, that we are to relieve them; that where no such pressing need is, we shall do best to chuse out of the fitter objects of charity, such as are those, who either are not able

Prudently.

able to labour, or else have a greater charge than their labour can maintain. And to those our alms should be given also in such a manner, as may be most likely to do them good; the manner of which may differ according to the circumstances of their condition: It may to some be best perhaps to give them by little and little; to others the giving it all at once may tend more to their benefit; and sometimes a seasonable loan may do as well as a gift, and that may be in the power sometimes of those who are able to give but little. But when we thus lend on charity, we must lend freely, without use; and also with a purpose, that if he should prove unable to pay, we will forgive so much of the principal, as his needs require, and our abilities will permit. They want much of this charity who clap up poor debtors in prison, when they know they have nothing to answer the debt; which is a great cruelty to make another miserable, when nothing is gained to ourselves by it.

x. Fourthly, we should give liberally: We must not be strait-handed in our alms, and give by such pitiful scantlings, as will bring almost no relief to the receiver, for that is a kind of mockery; it is as if one should pretend to feed one that is almost famished, by giving him a crumb of bread: Such doles as that would be most ridiculous; yet I fear it is too near the proportion of some mens' alms. Such men are below those disciples we read of, who knew only the baptism of *John*: For it is to be observed, that *John Baptist*, who was but the forerunner of *Christ*, makes it a special part of his doctrine,

that he that hath two coats should impart to him that hath none, Luke iii. 11. He says not, he that hath some great wardrobe, but even he that hath but two coats, must part with one of them: From whence we may gather, that whosoever is above (not our vanity, but) our need, should thus be disposed of, when our brethrens' necessity requires it. But if we look into the first times of the Gospel, we shall find Christianity far exceeded this proportion of *John's*, the converts assigned not a part only, but frankly *gave all to the use of the brethren*, Acts iv. And though that, being upon an extraordinary occasion, will be no measure for our constant practice, yet it may shew us how prime and fundamental a part of Christianity this of charity is, that at the very first founding of the Church such vast degrees of it were practised: And if we farther consider what precepts of love are given us in the Gospel, even to the *laying down our lives for the brethren*, 1 John iii. 16. we cannot imagine our goods are, in God's account, so much more precious than our lives, that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

XI. A multitude of arguments might be brought to recommend this bounty to all that profess Christ: I shall mention only two, which I find used by St. *Paul* to the *Corinthians* on this occasion: The first is the example of Christ, 2 *Cor.* viii. 9. *For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Christ emptied himself of

all

all that glory and greatness he enjoyed in Heaven with his Father, and submitted himself to a life of much meanness and poverty, only to enrich us: And therefore, for shame! let us not grudge to empty our coffers, to lessen somewhat of our heaps, to relieve his poor members. The second is the expectation of reward, which will be more or less, according to the degrees of our alms, 2 *Cor.* ix. 6. *He that soweth sparingly, shall reap sparingly; and he that soweth bountifully, shall reap bountifully.* We think him a very improvident husbandman, that, to save a little seed at present, sows so thin as to spoil his crop: And the same folly it will be in us, if, by the sparingness of our alms, we make ourselves a lank harvest hereafter, lose either all, or great part of those rewards, which God hath provided for the liberal alms-giver. What is the proportion which may be called a liberal giving, I shall not undertake to set down, there being degrees even in liberality: One may give liberally, and yet another give more liberally than he. Besides, liberality is to be measured, not so much by what is given, as by the ability of the giver. A man of a mean estate may give less than one of a great, and yet be the more liberal person; because that little may be more out of his, than the greater is out of the other's. Thus we see Christ pronounces the poor widow *to have given more to the treasury than all the rich men*, Luke xxi. 3. not that her two mites were more than their rich gifts, but that it was more for her, she having nothing left behind, whereas they gave out of their abundance what they might

easily spare. Every man must herein judge for himself: we see the Apostle, though he earnestly press the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breasts, 2 *Cor.* ix. 7. *Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of this duty of almsgiving (whatever the proportion be) we may do very well to follow the advice St. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* xvi. 2. *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.* If men would do thus, lay by somewhat weekly in store for this work of charity, it were the surest way not to be unprovided of somewhat to give, when an occasion offers itself; and by giving so by little and little, the expence would become less sensible, and so be a means to prevent those grudgings and repinings, which are apt to attend men in greater disbursements: And sure this were in other respects also a very proper course: for when a tradesman casts up his weekly accounts, and sees what his gains have been, it is of all others the most seasonable time to offer this tribute to God, out of what he hath by his blessing gained. If any will say, they cannot so well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly or quarterly,

quarterly, so it be done. But that somewhat should still be laid by in bank for these uses, rather than let loose to our sudden charities, is sure very expedient; and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be so.

XII. The fourth exercise of our Charity is towards the Credit of our neighbour: And of this we may have many occasions; sometimes towards the innocent, and sometimes also towards the guilty. If one, whom we know to be an innocent person, be slandered, and traduced, charity binds us to do what we may for the declaring his innocency, and delivering him from that false imputation; and that not only by witnessing when we are called to it, but by a voluntary offering our testimony on his behalf: Or, if the accusation be not before a court of justice, and so there be no place for that our more solemn testimony, but that it be only a slander tossed from one to another, yet even there we are to do what we can to clear him, by taking all occasions publickly to declare what we know of his innocency. But even to the guilty there is some charity of this kind to be performed, sometimes by concealing the fault, if it be such, that no other part of charity to others make it necessary to discover it, or it be not so notorious, as that it will be sure to betray itself. The wounds of reputation are, of all others, the most incurable: and therefore it may well become christian charity to prevent them, even where they have been deserved; and perhaps such a tender- *Charity in respect of the Credit.*

ness in hiding the fault may sooner bring the offender to repentance, if it be seconded (as it ought to be) with all earnestness of private admonition: But if the fault be such that it be not to be concealed, yet still there may be place for this charity, in extenuating and lessening it, as far as the circumstances will bear; as if it were done suddenly and rashly, charity will allow some abatement of the censure, which would belong to a designed and deliberate act; and so proportionably in other circumstances. But the most frequent exercises of this charity happen towards those, of whose either innocency or guilt we have no knowledge, but are by some doubtful actions brought under suspicion: And here we must remember, that it is the property of love not to think evil, to judge the best; and therefore we are both to abstain from uncharitable conclusions of them ourselves, and as much as lies in us, to keep others from them also, and so endeavour to preserve the credit of our neighbour; which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusation. To these cases, I suppose, belongs that precept of Christ, *Matt.* vii. 1. *Judge not:* And when we consider how that is backed in the following words, *that ye be not judged*, we shall have cause to believe it no such light matter, as the world seems to account it: Our unmerciful judging of others will be paid home to us, in the strict and severe judgment of God.

XIII. I have now gone through this active Charity, as it relates to the four several capacities

ties of our brethren, many of the particulars whereof were before briefly mentioned, when we spake of Justice. If any think it improper that the same acts should be made part of justice and charity too, I shall desire them to consider, that charity being by Christ's command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of justice, since it is sure, paying of debts is a part of that: Yet, because in our common use we do distinguish between the offices of justice and charity, I have chose to enlarge on them in particular reference to charity. But I desire it may still be remembered, that whatsoever is under precept, is so much a due from us, that we sin not only against charity but justice too, if we neglect it; which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common error in this point. Men look upon their acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all; which is a very dangerous, but withal a very natural fruit of the former persuasion. If there be any charities, wherein justice is not concerned, they are those which for the height and degrees of them are not made matter of strict duty, that is, are not in those degrees commanded by God; and even after these it will be very reasonable for us to

Acts of Charity in some respects, Acts of Justice also.

labour; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

The great Rule of Charity.

XIV. To help us wherein there will be no better means, than to keep before our eyes that grand rule of *loving our neighbours as ourselves:* This the Apostle makes the sum of our whole duty to our neighbours, *Rom.* xiii. 9. Let this therefore be the standard whereby to measure all thy actions which relate to others: Whenever any necessity of thy neighbour's presents itself to thee, ask thyself, Whether, if thou wert in the like case, thy love to thyself would not make thee industrious for relief? And then resolve, thy love to thy neighbour must have the same effect for him. This is that royal law, as St. *James* calls it, *James* ii. 8. which all that profess themselves subjects to Christ, must be ruled by; and whosoever is so, will not fail of performing all charities to others, because it is sure he would upon the like occasion have all such performed to himself. There is none but wishes to have his good name defended, his poverty relieved, his bodily sufferings succoured; only it may be said, that in the spiritual wants there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them: It may therefore seem that such men are not, by virtue of this rule, tied to those sorts of charities. To this I answer, That the love of ourselves, which is here set as the measure of that to our neighbour, is to be understood to be that reasonable

love,

love, which men ought to have; and therefore, though a man fail of that due love he owes himself, yet his neighbour hath not thereby forfeited his right, he has still a claim to such a degree of our love, as is answerable to that which in right we should bear to ourselves; and such I am sure is this care of our spiritual estate; and therefore it is not our despising our own souls, that will absolve us from charity to other men's. Yet I shall not much press this duty in such men, it being neither likely that they will be persuaded to it, or do any good by it; their ill example will overwhelm all their good exhortations, and make them unfruitful.

xv. There is yet one act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is the making Peace and Amity among others; by doing whereof we may much benefit both the souls, bodies, goods, and credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christ's word for it, *Blessed are the peacemakers*, Matt. v. 9. and therefore we may be encouraged diligently to lay hold of all opportunities of doing this office of charity, to use all our art and endeavour to make up all grudges and quarrels we discern among others. Neither must we *only* labour to restore peace, where it is lost, but to preserve it where it is: First, generally, by striving to beget in the hearts of all we converse with, a true value of that most precious jewel, *Peace-making.*

jewel, peace; Secondly, particularly, by a timely prevention of those jars and unkindnesses we see likely to fall out. It may many times be in the power of a discreet friend or neighbour to cure those mistakes and misapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easy and more profitable thus to prevent, than pacify strifes. It is sure it is more easy; for when a quarrel is once broken out, it is like a violent flame, which cannot so soon be quenched, as it might have been whilst it was but a smothering fire. And then it is also more profitable; for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon* says, *In the multitude of words there wanteth not sin,* Prov. x. 19. which cannot more truly be said of any sorts of words, than those that pass in anger; and then, though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore it is a great charity to prevent them.

He that undertakes it must be peaceable himself.

XVI. But to fit a man for this so excellent an office of peace-making, it is necessary that he be first remarkably peaceable himself; for with what face canst thou persuade others to that which thou wilt not perform thyself? or how canst thou expect thy persuasions should work? It will be a ready reply in every man's mouth, *Thou hypocrite, cast out first the beam of thine own eye,* Matt. vii. 5. and therefore be sure thou qualify thyself for the work. There is one point of peaceableness, which seems to be little regarded

regarded among men, and that is in the case of legal trespasses; men think it nothing to go to Law, about every petty trifle, and as long as they have but law on their side, never think they are to blame: but sure, had we that true peaceableness of spirit, which we ought, we should be unwilling, for such slight matters, to trouble and disquiet our *neighbours*. Not that all going to law is utterly unchristian, but such kinds of suits especially, as are upon contentiousness, and stoutness of humour, to defend such an inconsiderable right, as the parting with will do us little or no harm; or, which is yet worse, to avenge such a trespass. And even in great matters, he that shall part with somewhat of his right for love of peace, does surely the most christianly, and most agreeably to the advice of the Apostle, 1 *Cor.* vi. 7. *Rather to take wrong, and suffer ourselves to be defrauded.* But if the damage be so insupportable, that it is necessary for us to go to law, yet even then we must take care of preserving peace: first, by carrying still a friendly and christian temper towards the party, not suffering our hearts to be at all estranged from him: Secondly, by being willing to yield to any reasonable terms of agreement, whenever they shall be offered; and truly, if we carry not this temper of mind in our suits, I see not how they can be reconcileable with that peaceableness, so strictly required of all Christians. Let those consider this, who make it their pleasure themselves to disquiet their neighbour, or their trade, to stir up others to do it. This tender regard of peace, both in ourselves and others, is absolutely

Of going to Law.

lutely necessary, to be entertained of all those who own themselves to be the servants of him, whose title it is to be the *Prince of Peace*, Isa. ix. 6.

This Charity of the Actions must reach to enemies.

XVI. All that remains to be touched on concerning this Charity of the actions, is the extent of it, which must be as large as the former of the affections, even to the taking in, not only strangers, and those of no relation to us, but even of our bitterest enemies. I have already spoken so much of the obligations we are under to forgive them, that I shall not here say any thing of that; but that being supposed a duty, it will sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so it will be no hard matter, even to flesh and blood, to do all kind things to them. And indeed, this is the way by which we must try the sincerity of our forgiveness. It is easy to say, I forgive such a man, but if when an opportunity of doing him good is offered, thou declinest it, it is apparent there yet lurks the old malice in thy heart. Where there is a thorough forgiveness, there will be as great a readiness to benefit an enemy, as a friend; nay, perhaps in some respects a greater, a true charitable person looking upon it as an especial prize, when he has an opportunity of evincing the truth of his reconciliation, and obeying the precept of his Saviour; *by doing good to them that hate him*, Matt. v. 44. Let us therefore resolve that all

actions

actions of kindness are to be performed to our enemies; for which we have not only the command, but also the example of Christ, who had not only some inward relentings towards us, his obstinate and most provoking enemies, but shewed it in acts, and those no cheap or easy ones, but such as cost him his dearest blood. And surely we can never pretend to be either obeyers of his command, or followers of his example, if we grudge to testify our love to our enemies, by those so much cheaper ways of *feeding them in hunger*, and the like, recommended to us by the Apostle, *Rom.* xii. 20. But if we could perform these acts of kindness to enemies in such a manner, as might draw them from their enmity, and win them to peace, the charity would be doubled, and this we should aim at; for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads*; not coals to burn, but to melt them into all love and tenderness towards us: And this were indeed the most compleat way of imitating Christ's example, who in all he did and suffered for us, designed the reconciling of us to himself.

Self-love an hindrance to this Charity.

XVIII I have now shewed you the several parts of our duty to our neighbour, towards the performance whereof I know nothing more necessary than the turning out of our hearts that Self-love which so often possesses them; and that so wholly, that it leaves no room for charity, nay, nor justice neither, to our neighbour. By this Self-love, I mean not that true love of ourselves, which

which is the love and care of our souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests and advantages, which is apparently the root of all both injustice and uncharitableness towards others. We find this sin of Self-love set by the Apostle in the head of a whole troop of sins, *2 Tim.* iii. 2. as if it were some principal officer in Satan's camp, and certainly not without reason; for it never goes without an accursed train of many other sins, which, like the dragon's tail, *Rev.* xii. 4. sweeps away all care of duty to others. We are by it made so vehement and intent upon the pleasing ourselves, that we have no regard to any body else, contrary to the direction of St. *Paul*, Rom. xv. 2. which is not to please ourselves, *but every man to please his neighbour for his good to edification;* which he backs with the example of Christ, *ver.* 3. *For even Christ pleased not himself.* If therefore we have any sincere desire to have this virtue of charity rooted in our hearts, we must be careful to weed out this sin of Self-love; for it is impossible they can prosper together.

Prayer a means to procure it.

XIX. But when we have removed this hindrance, we must remember, that this, as all other graces, proceeds not from ourselves, it is the gift of God; and therefore we must earnestly pray to him to work it in us, to send his Holy Spirit, which once appeared in the form of a dove, a meek and gall-less creature, to frame our hearts to the same temper, and enable us rightly to perform this duty.

XX.

XX I HAVE now past through those several branches I at first proposed, and shewed you what is our duty to God, Ourselves, and our Neighbour: Of which I may say, as it is, *Luke* x. 28. *This do, and thou shalt live.* And surely it is no impossible task to perform this in such a measure, as God will graciously accept; that is, in sincerity, though not in perfection; for God is not that austere master, *Luke* xix. 21. that *reaps where he has not sown:* He requires nothing of us which he is not ready by his grace to enable us to perform, if we be not wanting to ourselves either in asking it by prayer, or in using it by diligence. And as it is not impossible, so neither is it such a sad melancholy task, as men are apt to think it. It is a special policy of Satan's to do as the spies did, *Numb.* xiii. 28. *bring up an ill report upon this good land*, this state of Christian life, thereby to discourage us from entering into it, to fright us with I know not what giants we shall meet with: But let us not thus be cheated, let us but take the courage to try, and we shall indeed find it a *Canaan, a land flowing with milk and honey.* God is not in this respect to his people *a wilderness, a land of darkness*, Jer. ii. 31. His service does not bereave men of any true joy, but helps them to a great deal: Christ's yoke is an easy, nay, a pleasant yoke: his burden a light, yea, a gracious burden. There is in the practice of Christian Duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customs make, which, by the con-

Christian Duties both possible and pleasant.

contention, raises an uneasiness. But then, first, that is to be charged only on ourselves, for having got those ill customs, and thereby made that hard to us, which in itself is most pleasant; the duties are not to be accused for it. And then, secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs, is such, as hugely outweigheth all the trouble of the combat.

XXI. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions and sufferings in the world; and that those are not joyous, but grievous.

Even when they expose us to outward Sufferings.

I answer, That even in those there is matter of joy. We see the Apostles thought it so; *They rejoiced that they were counted worthy to suffer for Christ's name*, Acts v. 41. And St. *Peter* tells us, *That if any man suffer as a Christian, he is to glorify God for it*, 1 Pet. iv. 16. There is such a force and virtue in the testimony of a good conscience, as is able to change the greatest sufferings into the greatest triumph; and that testimony we can never have more clear and lively, than when we suffer for righteousness sake; so that you see Christianity is very amiable even in its saddest dress: the inward comforts of it do far surpass all the outward tribulations that attend it, and that even in the instant while we are in a state of warfare upon earth. But then, if we look forward to the crown of our victories, those eternal rewards in Heaven, we can never think those tasks sad, though we had nothing at present

present to sweeten them, that have such recompences awaiting them at the end. Were our labours never so heavy, we could have no cause to faint under them. Let us therefore, whenever we meet with any discouragement in our course, fix our eyes on this rich prize, and then *run with patience the race that is set before us*, Heb. xii. 1. follow the Captain of our salvation through the greatest sufferings, yea, even through the same *red sea* of blood which he hath waded, whenever our obedience to him shall require it: For though our fidelity to him should bring us to death itself, we are sure to be no loser by it; for to such he hath promised a crown of life, the very expectations whereof is able to keep a Christian more chearful in his fetters and dungeon, than a worldling can be in the midst of his greatest prosperities.

The Danger of delaying our turning to God.

XXII. All that remains for me further to add, is, earnestly to entreat and beseech the reader, that without delay he put himself into this so pleasant and gainful a course, by setting sincerely to the practice of all those things which either by this book, or by any other means, he discerns to be his duty; and the farther he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he has lost a great part of his day in a wrong way, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are

are in a wrong road, which will never bring them to the place they aim at; nay, which will certainly bring them to the place they most fear and abhor: much of their day is spent; how much will be left to finish their journey in, none knows; perhaps the next hour, the next minute, the night of death may overtake them. What a madness is it then for them to defer one moment to turn out of that path, which leads to certain destruction, and to put themselves in that which will bring them to bliss and glory? Yet so are men bewitched and enchanted with the deceitfulness of sin, that no entreaty, no persuaion can prevail with them, to make this so reasonable, so necessary a change; not but they acknowledge it needful to be done, but they are unwilling to do it yet; they would enjoy all the pleasures of sin as long as they live, and then they hope at their death, or some little time before it, to do all the business of their souls. But, alas! Heaven is too high to be thus jumped into, the way to it is a long and leisurely ascent, which requires time to walk. The hazards of such deferring are more largely spoken of in the Discourse of Repentance: I shall not here repeat them, but desire the reader seriously to lay them to heart, and then surely he will think it seasonable counsel that is given by the wise man; *Eccles.* v. 7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

PRIVATE DEVOTIONS

FOR SEVERAL OCCASIONS,

ORDINARY AND EXTRAORDINARY.

CHRISTIAN READER,

I HAVE, for the help of thy Devotions, set down some FORMS *of* PRIVATE PRAYER *upon* several occasions; *if it be thought an omission, that there are none for* Families, *I must answer for myself, That it was not from any opinion, that God is not as well to be worshipped in the Family as the Closet; but because the Providence of God and the Church hath already furnished thee for that purpose, infinitely beyond what my utmost care could do; I mean in the* PUBLICK LITURGY *or* COMMON PRAYER, *which for all publick addresses to God (and such are Family Prayers) are so excellent and useful, that we may say of it as* David *did of* Goliah's *sword,* 1 Sam. xxi. 9. There is none like it.

DIRECTIONS FOR THE MORNING.

As soon as ever thou awakest in the Morning, lift up thy heart to God, in this, or the like short Prayer.

LORD, as thou hast awaked my body from sleep, so by thy grace awaken my soul from sin, and make me so to walk before thee this day, and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

WHEN thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou hast also paid thy more solemn devotions to Almighty God; and therefore during the time thou art dressing thyself (which should be no longer than common decency requires) exercise thy mind in some spiritual thoughts. As for example, consider to what temptations *thy* business *or* company *that day are most likely to lay thee open, and arm thyself with resolutions against them: Or again, consider what* occasions *of* doing service *to God, or good to thy neighbour, are that day most likely to present themselves, and resolve to embrace them; and also contrive how thou mayst improve them to the uttermost. But especially it will be fit for thee to examine, whether there have any sin escaped thee since thy last night's examination. If after these considerations any further leisure remain, thou mayst profitably employ it in meditating on the general* Resurrection *(whereof our rising from our bed is a representation) and of that dreadful* Judgment *which shall follow*

it: And then think with thyself in what preparation thou art for it; and resolve to husband carefully every minute of thy time towards the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy morning sacrifice of praise and prayer.

PRAYERS FOR THE MORNING.

At thy first kneeling down say,

O HOLY, blessed, and glorious Trinity, three Persons, and one God, have mercy upon me a miserable Sinner.

Lord, I know not what to pray for as I ought: O let thy Spirit help my infirmities, and enable me to offer up a spiritual sacrifice, acceptable to thee by Jesus Christ.

A Thanksgiving.

O Gracious Lord, whose mercies endure for ever, I thy unworthy servant, who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them. In thee, O Lord, I live, and move, and have my being: Thou first madest me to be, and then, that I might not be miserable, but happy, thou sentest thy Son out of thy bosom to redeem me from the power of my sins, by his grace, and from the punishment of them by his blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in baptism, and have been partaker of all those spiritual helps, which might aid me to perform that vow I there made

to

to thee: and when, by my own wilfulness or negligence, I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended, and not cut me off in the acts, of those many damning sins I have committed, as I have most justly deserved. It is, O Lord, thy restraining grace alone by which I have been kept back from any the greatest sins; and it is thy inciting and assisting grace alone, by which I have been enabled to do any the least good; therefore, not unto me, not unto me, but unto thy name be the praise: For these, and all other thy spiritual blessings, my soul doth magnify the Lord, and all that is within me praise his holy name. I likewise praise thee for those many outward blessings I enjoy, as health, friends, food, and raiment, the comforts as well as the necessaries of this life; for those continual protections of thy hand, by which I and mine are kept from dangers; and those gracious deliverances thou hast often afforded out of such as have befallen me: And for that mercy of thine, whereby thou hast sweetened and allayed those troubles thou hast not seen fit wholly to remove; For thy particular preservation of me this night, and all other thy goodness towards me. Lord grant, that I may render thee not only the fruit of my lips, but the obedience of my life; that so these blessings here, may be an earnest of those richer blessings thou hast prepared for those that love thee; and that for his sake, whom thou hast made the Author of eter-

nal salvation to all that obey him, even Jesus Christ.

A Confession.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee; for I have drank iniquity like water, gone on in a continual course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest: Mine heart, which should be an habitation for thy Spirit, is become a cage of unclean birds, of foul and disordered affections: and out of this abundance of the heart my mouth speaketh, my hands act: So that in thought, word, and deed, I continually transgress against thee. (*Here mention the greatest of thy sins*). Nay, O Lord, I have despised that goodness of thine which should lead me to repentance, hardening my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee, but judgment and fiery indignation? that is, indeed, the due reward of my sins: But, O Lord, there is mercy with thee, that thou mayst be feared. O fit me for that mercy, by giving me a deep and hearty repentance; And then, according to thy goodness, let thine anger and thy wrath be turned away from me: Look upon me in thy Son; my blessed Saviour, and for the merit of his sufferings pardon all my sins: And, Lord, I beseech thee, by the power of thy grace, so to renew and purify my heart, that I may become a new creature, utterly forsaking

saking every evil way, and living in a constant, sincere, universal obedience to thee all the rest of my days; that, behaving myself as a good and faithful Servant, I may, by thy mercy, at the last be received into the joy of my Lord. Grant this, for Jesus Christ's sake.

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of myself so much as to think a good thought, beseech thee to work in me both to will and to do according to thy good pleasure; Enlighten my mind, that I may know thee, and let me not be barren or unfruitful in that knowledge: Lord, work in my heart a true faith, a purifying hope, and an unfeigned love towards thee: Give me a full trust in thee, zeal for thee, reverence of all things that relate to thee: Make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins, and grant that in all things I may behave myself so, as befits a creature, to his Creator, a servant to his Lord. Enable me likewise to perform that duty I owe to myself: Give me that meekness, humility and contentedness, whereby I may always possess my soul in patience and thankfulness. Make me diligent in all my duties, watchful against all temptations, perfectly pure and temperate, and so moderate in my most lawful enjoyments, that they may never become a snare to me. Make me also, O Lord, to be so affected towards my neighbour, that I never

transgress that royal law of thine, of loving him as myself. Grant me exactly to perform all parts of justice, yielding to all whatsoever by any kind of right becomes their due; and give me such bowels of mercy and compassion; that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctify me throughout, that my whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost, be all honour and glory for ever. *Amen.*

Intercession.

O BLESSED Lord, whose mercy is over all thy works; I beseech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightening grace to those that are in darkness, and thy converting grace to those that are in sin: Look with thy tenderest compassion upon the universal Church: O be favourable and gracious unto *Sion*, build thou the walls of Jerusalem: Unite all those that profess thy name to thee by purity and holiness, and to each other by brotherly love. Have mercy on this desolate Church and sinful Nation: thou hast moved the land, and divided it, heal the sores thereof, for it shaketh. Make us so truly to repent of those sins which have provoked thy judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed

pointed our governors, whether in Church or State: So rule their hearts, and strengthen their hands, that they may neither want will nor power to punish wickedness and vice, and to maintain God's true religion and virtue. Have pity, O Lord, on all that are in affliction; be a father to the fatherless; and plead the cause of the widow: Comfort the feeble-minded, support the weak, heal the sick, relieve the needy, defend the oppressed, and administer to every one according to their several necessities. Let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary, either to their bodies or their souls: [*Here name thy dearest relations.*] Reward all those that have done me good, and pardon all those that have done or wished me evil; and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

For Preservation.

O MERCIFUL God, by whose bounty alone it is that I have this day added to my life, I beseech thee so to guide me in it, by thy grace, that I may do nothing which may dishonour thee, or wound my own soul; but that I may diligently apply myself to do all such good works, as thou hast prepared for me to walk in: And, Lord, I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, thro' Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and deal with me not according either to my prayers or deserts, but according to my needs, and thine own rich mercies in Jesus Christ, in whose blessed name and words I conclude these my imperfect prayers, saying, *Our Father*, &c.

DIRECTIONS FOR NIGHT.

At Night, when it draws towards the time of rest, bethink thyself how thou hast passed the day: Examine thine own heart, what sin, either of thought, word, or deed, thou hast committed, what opportunity of doing good thou hast omitted, and whatsoever thou findest to accuse thyself of, confess humbly and penitently to God; renew thy purposes and resolutions of amendment, and beg his pardon in Christ; and this not slightly, and only as of course, but with all devout earnestness and heartiness, as thou wouldst do, if thou wert sure thy death were as near approaching as thy sleep, which for aught thou knowest may be so indeed: And therefore thou shouldst no more venture to sleep unreconciled to God, than thou wouldst dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received; as if thou hast had any great deliverance, either in thy inward man from some dangerous temptation, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same: Or, if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less, but the greater

greater cause to magnify God, who hath by his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all, endeavour still by the consideration of his mercies, to have thy heart the more closely knit to him; remembering that every favour received from him, is a new engagement upon thee to love and obey him.

PRAYERS FOR NIGHT.

O HOLY, blessed, and glorious Trinity, three Persons, and one God, have mercy upon me a miserable sinner.

Lord, I know not what to pray for as I ought: O let thy Spirit help my infirmities, and enable me to offer up a spiritual sacrifice, acceptable unto thee by Jesus Christ.

A Confession.

O Most holy Lord God, who art of purer eyes than to behold iniquity, how shall I, abominable wretch, dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled myself yet much worse by my own actual sins and wicked customs: I have transgressed my duty to thee, my neighbour, and myself, and that both in thought, in word, and in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me; and this not only

through ignorance and frailty, but knowingly and wilfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day, I have not ceased to add new sins to all my former guilts: [*Here name the particulars.*] And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but, O thou, who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee a sincere contrition and a perfect hatred of my sins; and let me not daily confess, and yet as daily renew them: But grant, O Lord, that from this instant I may give a bill of divorce to all my most beloved lusts, and then be thou pleased to marry me to thyself, in truth, in righteousness, and holiness. And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offences, and receive me to thy favour: and when thou hast thus spoken peace to my soul, Lord, keep me, that I turn not any more to folly; but so establish me with thy grace, that no temptation of the world, the devil, or my own flesh, may ever draw me to offend thee; that being made free from sin, and becoming a servant unto God; I

may

may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

A Thanksgiving.

O Thou Father of mercies, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented that gracious property of thine; for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me. All my contempts and despisings of thy spiritual favours, have not yet made thee withdraw them; but in the riches of thy goodness and long-suffering, thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but still art pleased to afford me a liberation of them. The sins of this day thou hast not repaid, as justly thou mightest, by sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy. [*Here mention the particular mercies of that day.*] What shall I render unto the Lord for all those benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance; and grant, that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace, and that of Intercession, appointed for the Morning.

For Preservation.

O Blessed Lord, the keeper of *Israel*, that neither slumberest nor sleepest, be pleased in thy mercy to watch over me this night: Keep me by thy grace from all works of darkness, and defend me by thy power from all dangers: Grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lie down in the dust: And, because I know neither the day nor the hour of my Master's coming, grant me grace, that I may be always ready, that I may never live in such a state as I shall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord; so that living and dying I may be thine, through Jesus Christ.

Use the same concluding Prayer as in the Morning.

AS thou art putting off thy clothes, think with thyself, that the time approaches that thou mayst put off thy body also, and then thy soul must appear naked before God's Judgment-Seat; *and therefore thou hast need be careful to make it so clean and pure, by repentance and holiness, that he, who will not look on iniquity, may graciously behold and accept it.*

Let thy bed put thee in mind of thy grave; and when thou liest down say,

O Blessed Saviour, who by thy precious death and burial, didst take away the sting of death and the power of the grave, grant me the joy-

ful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay down in peace and take my rest, for it is thou, Lord, only, that makest me to dwell in safety.

Into thy hands I commend my spirit; for thou hast redeemed it, O Lord, thou God of Truth.

IN the ANCIENT CHURCH *there were, besides morning and night, four other Times every day, which were called* HOURS OF PRAYER; *and the zeal of those first Christians was such, as made them constantly observed. It would be thought too great a strictness now, in this lukewarm age, to enjoin the like frequency. Yet I cannot but mention the example, and say, that for those, who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in public and private those* FOUR TIMES *of* PRAYER, *besides the* OFFICES *already set down for* MORNING *and* NIGHT. *And, that none may be to seek how to exercise their devotions at these times, I have added diverse* COLLECTS *for several Graces, whereof every man may use at each such time of prayer, so many as his zeal and leisure shall point out to him; adding, if he please, one of the confessions appointed for* Morning *and* Night; *and never omitting the* LORD'S PRAYER.

But if any man's state of life be really so busy, as will not allow him time for so long and solemn devotions; yet certainly there is no man so overlaid with business, but that he may find leisure oftentimes in a day to say the LORD'S PRAYER *alone;*

alone; and therefore let him use that, if he cannot more. But because it is the character of a Christian, Phil. iii. 20. That he hath his conversation in Heaven; *it is very fit, that besides these set times of Prayer, he should diverse times in a day, by short and sudden* EJACULATIONS, *dart up his soul thither. And for this sort of devotion no man can want leisure; for it may be performed in the midst of business; the artificer at his work, the husbandman at his plough, may practise it. Now, as he cannot want time, so that he may not want matter for it, I have thought it not unuseful, out of that rich store-house,* THE BOOK OF PSALMS, *to furnish him with some texts, which may very fitly be used for this purpose; which being learned by heart, will always be ready at hand to employ his devotions: And the matter of them being various, some for pardon of sin, some for grace, some for the light of God's countenance, some for the church, some for thanksgiving,* &c. *every man may fit himself according to the present need and temper of his soul. I have given these, not as a full collection, but only as a taste, by which the Reader's appetite may be raised to search after more in that Book, and other parts of Holy Scripture.*

COLLECTS FOR SEVERAL GRACES.

For Faith.

O Blessed Lord, whom without Faith it is impossible to please; let thy Spirit, I beseech thee, work in me such a Faith, as may be acceptable in thy sight, even such as worketh by love. O let me not rest in a dead ineffectual faith, but grant

grant that it may be such as may shew itself by my works, that it may be that victorious faith, which may enable me to overcome the world, and conform me to the image of that Christ, on whom I believe; that so at the last I may receive the end of my faith, even the salvation of my soul, by the same Jesus Christ.

For Hope.

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well-grounded hope, nor yet possessed with a vain presumption: Suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance; but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purify myself from all filthiness both of flesh and spirit; that so it may indeed become to me an anchor of the soul both sure and stedfast, entering even within the vail, whither the fore-runner is for me entered, even Jesus Christ, my High Priest, and blessed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thyself, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardened through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast a right

a right to it. O let me not be so sacrilegiously unjust, as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped; the world with its vanities hath seized it, and like a strong man armed, keeps possession. O thou who art stronger, come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit. Lord, if thou seest it fit, be pleased to let me taste of the joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not chuse my place in thy Kingdom, yet, O Lord, deny me not to drink of thy cup: Let me have such a sincerity and degree of love, as may make me endure any thing for thy sake; such a perfect love as may cast out all fear and sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do, in obedience to thee; that so expressing my love by keeping thy commandments, I may, by thy mercy, at last obtain that crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and insincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts: O thou, who searchest the heart and reins, try me; and seek the ground of my heart, and suffer not

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any accursed thing to lurk within me; but purify me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive myself. I beseech thee, let me not rest in any such deceit, but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any darling lust, but make an utter destruction of every *Amalekite*. O suffer me not to speak peace to myself, when there is no peace; but grant I may judge of myself as thou judgest of me, that I may never be at peace with myself, till I am at perfect peace with thee, and by purity of heart, be qualified to see thee in thy Kingdom, through Jesus Christ.

For Devotion in Prayer.

O Gracious Lord God, who not only permittest, but invitest us miserable and needy creatures to present our petitions to thee; grant, I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy. Lord, I confess it is the greatest honour, and greatest advantage, thus to be allowed access to thee; yet so sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of it. My soul, O Lord, is possessed with a spirit of infirmity; it is bowed together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and enliven this earthly, drossy heart, that it may freely mount towards thee: that I may set a true value on this most valuable privilege, and take delight

delight in approaching to thee; and that my approaches may be with a reverence some way answerable to that awful Majesty I come before; with an importunity and earnestness answerable to those pressing wants I have to be supplied; and with such a fixedness and attention of mind, as no wandering thoughts may interrupt: that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin: but may so ask, that I may receive; seek, that I may find; knock, that it may be opened unto me; that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

For Humility.

O Thou high and lofty One that inhabitest eternity, yet art pleased to dwell with the humble spirit, pour into my heart, I beseech thee, that excellent grace of humility, which may utterly work out all those vain conceits I have of myself. Lord, convince me powerfully of my own wretchedness; shake me to see that I am miserable and poor, and blind, and naked, and not only dust, but sin: that so, in all thy dispensations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am less than the least of thy mercies, and greater than the greatest of thy judgments. And, O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit myself to thy rebukes, but even

to

to those of my Fellow-Christians, and with meekness receive and obey their admonitions. And make me so to behave myself towards all, that I may never do any thing through strife and vain-glory; and to that end grant, that in lowliness of mind I may esteem every other man better than myself, and be willing that others should esteem them so also: that I neither nourish any high opinion of myself, nor covet one among others; but that, despising the vain praise of men, I may seek that praise which cometh from thee only: That so, instead of those mean servile arts I have used to recommend me to the esteem of men, I may now employ all my industry and care to approve myself to thee, who resisteth the proud, and givest grace to the humble. Grant this, O Lord, for his sake, who humbled himself unto the death of the cross, Jesus Christ.

For the Fear of God.

O Glorious Majesty, who only art high and to be feared, possess my soul with an holy awe and reverence of thee, that I may give thee the honour due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never profane any holy thing, or sacrilegiously invade what thou hast set apart to thyself. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in any thing. O let me not so misplace my fear, as to be afraid of a man that shall die, and of the Son of Man, who shall be made as grass, and forget the Lord my

my Maker; but replenish my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites; and keep me in a constant conformity to thy holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee; but may, with fear and trembling, work out my own salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust on thee: Give me grace, I beseech thee, in all my difficulties and distresses to have recourse to thee, to rest and depend on thee: Thou shalt keep him, O Lord, in perfect peace, whose mind is stayed on thee. O let me always rest on this firm pillar, and never exchange it for the broken reeds of worldly succours: Suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat, or drink, or wherewithal I shall be clothed; but grant, that having by honest labour and industry done my part, I may chearfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou ownest and carest for, even such as keep thy testimonies, and think upon thy commandments to do them; that seeking first thy kingdom, and the righteousness thereof, all these outward things may be added unto me, in such a measure, as thy wisdom knows best for me. Grant this, O Lord, for Jesus Christ's sake.

For

For Thankfulness.

O Most gracious and bountiful Lord, who fillest all things living with good, and expectest no other return, but praise and thanksgiving; let me, O Lord, never defraud thee of that so easy tribute; but let my heart ever be filled with the sense, and my mouth with the acknowledgment of thy mercies. It is a joyful and pleasant thing to be thankful: O suffer me not, I beseech thee, to lose my part in that divine pleasure: But grant, that as I daily receive blessings from thee, so may I daily, from an affectionate and devout heart offer up thanks to thee; and grant that not only my lips but my life, may shew forth thy praise, by consecrating myself to thy service, and walking in holiness and righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life: Strike this rock, O Lord, that the waters may flow out, even floods of tears to wash my polluted conscience. My drowsy soul hath too long slept securely in sin; Lord, awake it, though it be with thunder, and let me rather feel thy terrors, than not feel my sin. Thou sentest thy blessed

blessed Son to heal the broken-hearted; but, Lord, what will that avail me, if my heart be whole? O break it, that it may be capable of this healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it as from the face of a serpent, and bring forth fruits of repentance, in amendment of life, to the praise and glory of thy grace, in Jesus Christ our blessed Redeemer.

For Meekness.

O BLESSED Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of meekness, quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of spirit, as no provocations may be ever able to disturb. Lord, grant I may be so far from offering the least injury, that I may never return the greatest, any otherwise than with prayers and kindness; that I, who have so many talents to be forgiven by thee, may never exact pence of my brethren; but that putting on bowels of mercy, meekness, and long-suffering, thy peace may rule in my heart, and make it an acceptable habitation to thee who art the Prince of Peace; to whom with the Father and Holy Spirit, be all honour and glory for ever.

For Chastity.

O HOLY and immaculate Jesus, whose first descent was into the Virgin's womb, and who dost still love to inhabit only in pure and virgin hearts; I beseech thee, send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit. My body, O Lord, is the Tem-

Temple of the Holy Ghost; O let me never pollute that temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there; but enable me, I beseech thee, to keep both body and soul pure and undefiled; that so I may glorify thee here both in body and spirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who hast in thy bounty to mankind, afforded us the use of thy good creatures, for the refreshment of our bodies, grant that I may always use this liberty with thankfulness and moderation. O let me never be so enslaved to that brutish pleasure of taste, that my taste may become a snare to me; but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures, which thou hast assigned me [redacted] luxury. And, Lord, [redacted] my pursuits may not be after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness, I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

For Contentedness.

O Merciful God, thy wisdom is infinite to chuse, and thy love forward to dispense good things to us; O let me always fully and entirely resign my-

myself to thy disposals, have no desires of my own, but a perfect satisfaction in thy choices for me; that so, in whatsoever estate I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other men's. And to that end, I beseech thee, purge my heart of all covetous affections. O let me never yield up any corner of my soul to mammon, but give me such a contempt of these fading riches, that whether they increase or decrease, I may never set my heart upon them, but that all my care may be to be rich towards God; to lay up my treasure in heaven; that I may so set my affections on things above, that when Christ, who is my life, shall appear, I may also appear with him in glory. Grant this, O Lord, for the merits of the same Jesus Christ.

For Diligence.

O Lord, who hast in thy wisdom ordained that man should be born to labour, suffer me [redacted] employ my time, and all other talents thou hast entrusted me with, that I may not fall under the sentence of the slothful and wicked servant. Lord, if it be thy will, make me someway useful to others, that I may not live an unprofitable part of mankind: But however, O Lord, let me not be useless to myself; but grant I may give all diligence to make my calling and election sure. My soul is beset with many and vigilant adversaries; O let me not fold my hands to sleep in the midst of so great dangers, but

but watch and pray, that I enter not into temptation, enduring hardness as a good soldier of Jesus Christ, till at the last, from this state of warfare, thou translate me to the state of triumph and bliss in thy kingdom, through Jesus Christ.

For Justice.

O THOU King of Righteousness, who hast commanded us to keep judgment, and do justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skill to deceive my brother; and grant I may most strictly observe that sacred rule, of doing as I would be done to; that I may not dishonour my Christian profession by an unjust and fraudulent life, but in simplicity and godly sincerity have my conversation in the world; never seeking to heap up treasures in this life, but preferring a little with righteousness, before great revenues without right. Lord, make me [redacted] to [redacted] every man what, by any sort of obligation, [redacted] comes his due, that I may never break the bond of any of those relations that thou hast placed me in, but may so behave myself towards all, that none may have any evil thing to say of me, that so, if it be possible, I may have peace with all men; or however, I may, by keeping innocency, and taking heed to the thing that is right have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O MERCIFUL Lord, who hast made of one blood, and redeemed by one ransom, all nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou Father of compassion, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities, outward or inward, of my brethren, and diligently employ all my abilities for their succour and relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy spirit of love enter and dwell there; and make me seek not to please myself, but my neighbour, for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents thou hast committed to me, for the benefit of others; that so, when thou shalt call me to give an account of my stewardship, I may do it with joy, and not with grief. Grant [redacted] beseech thee, for Jesus Christ's sake.

For Perseverance.

O ETERNAL and unchangeable Lord God, who art the same yesterday, and to-day, and for ever; be thou pleased to communicate some small ray of that excellence, some degree of that stability to me thy wretched creature, who am light and unconstant, turned about with every blast: My understanding is very deceivable, O establish it in thy truth, keep it from the snares

of seducing spirits, that I may not be led away with the error of the wicked, and fall from my own stedfastness: My will also, O Lord, is irresolute and wavering, and doth not cleave stedfastly unto God: my goodness is but as the morning cloud, and as the early dew it passeth away. O strengthen and confirm me; and whatever good work thou hast wrought in me, be pleased to accomplish and perform it until the day of Christ. Lord, thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with. O leave me not to myself, but cover thou my head in the day of battle, and in all spiritual combats make me more than conquerer through him that loved me. O let no terrors or flatteries either of the world, or my own flesh, ever draw me from my obedience to thee; but grant that I may continue steadfast, unmoveable, always abounding in the work of the Lord; and, by patient continuing in well doing, seek, and at last obtain glory, and [redacted] immortality and eternal life, through Jesus Christ our Lord.

A BRIEF PARAPHRASE OF THE

LORD'S PRAYER.

TO BE USED AS A PRAYER.

[*Our Father which art in Heaven.*]

O LORD, who dwellest in the highest Heavens, thou art the Author of our being: thou hast also begotten us again unto a lively hope, and carriest towards us the tenderness and bowels of a compassionate Father; O make us to render to thee the love and obedience of children: And that we may resemble thee *our Father in Heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful [illegible] pleasures [illegible] world, and raise up our minds, that we may always have our conversation in Heaven, from whence we look for our Saviour the Lord Jesus Christ.

[1. *Hallowed be thy Name.*]

STRIKE such an awe into our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful, and holy; and carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence to thy great Majesty. Let all the people praise thee, O God! let all the people praise thee.

[2 *Thy*

[2. *Thy Kingdom come.*]

ESTABLISH thy Throne, and rule for ever in our souls, and by the power of thy grace subdue all those rebellious [redacted] themselves against thee: They are those enemies of thine, which would not thou shouldst reign over them. O let them be brought forth and slain before thee; and make us such faithful subjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then, Lord Jesus, come quickly!

[3. *Thy Will be done on Earth*, &c.]

ENABLE us by thy grace chearfully to suffer *thy Will* in all our afflictions, and readily perform it in all thy commands: Give us of that heavenly zeal to thy service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervour and alacrity; and that following them in their obedience, we may be joined with them to sing eternal praises in thy Kingdom, to God and to the [redacted]

[4. *Give us this day*, &c.]

GIVE us that continual supply of thy grace which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly pilgrimage: and make us chearfully to rest on thee for them, first seeking thy kingdom and the righteousness thereof, and then not doubting, but all these things shall be added unto us.

[5. *Forgive us our Trespasses*, &c.]

HEAL our souls, O Lord, for we have sinned against thee; let thy tender mercies abound towards us, in the forgiveness of our trespasses: And grant, O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren; but give us those bowels of compassion to others, which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christ's command, as we desire to be *forgiven*, for his merits and intercession.

[6. *Lead us not into Temptation*, &c.]

O LORD, we have no strength against those multitudes of *Temptations* that daily assault us, only our eyes are upon thee: O be thou pleased either to restrain them, or assist us; and in thy faithfulness suffer us not to be tempted above that we are able; but in all our temptations make us a way to escape, that we be not [redacted] but may, when thou shalt call us to it, resist even unto blood, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[7. *For thine is the Kingdom*, &c.]

HEAR us, and graciously answer our petitions; for thou art the great *King* over all the earth whose power is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the glory of all that good thou workest in us, or for us. Therefore blessing, honour, glory, and power be unto him that sitteth upon the throne, and to our God, for ever and ever. *Amen.*

PIOUS

PIOUS EJACULATIONS TAKEN OUT OF THE BOOK OF PSALMS.

For Pardon of Sin.

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me; O be thou merciful unto my sins.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For thy name's sake, O Lord, be merciful unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul; O save me for thy mercy's sake.

For [redacted]

TEACH me to do the thing that pleaseth thee; for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right spirit within me.

O let my heart be found in thy statutes, that I be not ashamed.

Incline my heart unto thy testimonies, and not to covetousness.

Turn away mine eyes lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy commandments from me.

Lord, teach me to number my days, that I may apply my heart unto wisdom.

For the Light of God's Countenance.

Lord, why abhorrest thou my soul, and hidest thy face from me? O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better than life itself.

Lord, lift thou up the light of thy countenance upon me.

Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

A Thanksgiving.

[redacted] give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

I will sing unto the Lord as long as I live: I will praise my God whilst I have my being.

Praised be God, which hast not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of *Israel*, which only doth wondrous things.

And blessed be the name of his Majesty for ever: And all the earth shall be filled with his Majesty. *Amen, Amen.*

For

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my soul trusteth in thee; and under the shadow of thy wings shall be my refuge, until these calamities be overpast.

Deliver me, O Lord, from mine enemies; for I flee unto thee to hide me.

O keep my soul, and deliver me: Let me not be confounded: for I have put my trust in thee.

Mine eyes are ever looking unto the Lord; for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me; for I am desolate and in misery.

The sorrows of my heart are enlarged: O bring thou me out of my troubles.

For the Church.

O BE favourable and [redacted], build thou the walls of *Jerusalem.*

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy congregation, whom thou hast purchased and redeemed of old.

Look upon the tribe of thine inheritance, and Mount Sion where thou hast dwelt.

It is time for thee, Lord, to lay to thy hand; for they have destroyed thy law.

Arise, O God, and maintain thine own cause; deliver *Israel,* O God, out of all his troubles.

BRIEF HEADS OF SELF-EXAMINATION, *especially before the* Sacrament; *collected out of the foregoing Treatise concerning the Breaches of our Duty.*

TO GOD.

FAITH.

Not believing there is a God.
Not believing his Word.
Not believing it practically, so as to live according to our belief.

HOPE.

Despairing of God's mercy, so as to neglect our Duty.
Presuming groundlessly on it, whilst we go on in wilful sin.

LOVE.

Not loving God for his own excellencies.
[redacted] *goodness to us.*
Not labouring to please him.
Not desiring to draw near to him in his ordinances.
Not longing to enjoy him in heaven.

FEAR.

Not fearing God, so as to keep from offending him.
Fearing man above him, by committing sin, to shun some outward suffering.

TRUST.

Not trusting on God in dangers and distresses.
Using unlawful means to bring us out of them.

Not

Not depending on God for supply of our wants.
Immoderate care for outward things.
Neglecting to labour, and expecting God should support us in our idleness.
Not looking up to God for a blessing on our honest endeavours.

HUMILITY.

Not having a high esteem of God.
Not submitting obediently to act his will.
Not patiently suffering it, but murmuring at his corrections.
Not amending by them.
Not being thankful to him.
Not acknowledging his wisdom in chusing for us, but having eager and impatient desires of our own.

HONOUR.

Not honouring God, by a reverend usage of the things that relate to him.
Behaving ourselves irreverently in his house.
Robbing God, by taking [redacted] consecrated to him.
Profaning holy times, the Lord's-Day, and the feasts and fasts of the Church.
Neglecting to read the Holy Scriptures; not marking when we do read.
Being careless to get knowledge of our duty; chusing rather to continue ignorant, than put ourselves to the pains or charge of learning.
Placing religion in hearing of Sermons, without practice.
Breaking our vow made at Baptism.
By resorting to witches and conjurers, i. e. *to the Devil.*

By loving the pomps and vanities of the world, and following its sinful customs.
By fulfilling the lusts of the flesh.
Profaning the Lord's Supper.
By coming to it ignorantly, without examination, contrition, and purposes of new life.
By behaving ourselves irreverently at it, without devotion and spiritual affection.
By neglecting to keep the promises made at it.
Profaning God's name, by blasphemous thoughts or discourse.
Giving others occasion to blaspheme him, by our vile and wicked lives.
Taking unlawful Oaths.
Perjury.
Swearing in ordinary communication.

WORSHIP.

Not worshipping God.
Omitting Prayers, public or private, and being glad of a pretence to do so.
[redacted] unlawful things, or to unlawful ends.
Not purifying our hearts from sin before we pray.
Not praying with faith and humility.
Coldness and deadness in prayer.
Wandering thoughts in it.
Irreverent gestures of body in prayer.

REPENTANCE.

Neglecting the duty of Repentance.
Not calling ourselves to daily account for our sins.
Not assigning any set or solemn times for humiliation and confession, or too seldom.

Not

Not deeply considering our sins, to beget contrition. Not acting revenge upon ourselves, by fasting and other acts of mortification.

IDOLATRY.

Outward Idolatry in worshipping of Creatures.

Inward Idolatry in placing our love and affections more on creatures, than the Creator.

TO OURSELVES.

HUMILITY.

Being puft up with high conceits of ourselves, in respect of natural parts, as beauty, wit, &c.

Of worldly riches and honours.

Of Grace.

Greedily seeking the praise of men.

Directing Christian actions, as prayer, alms, &c. to that end.

Committing sins to avoid reproach from [illegible] men.

MEEKNESS.

Disturbing our minds with anger and peevishness.

CONSIDERATION.

Not carefully examining what our estate towards God is.

Not trying ourselves by the true Rule, i. e. our Obedience to God's commands.

Not weighing the lawfulness of our actions, before we venture on them.

Not examining our past actions, to repent of the ill, to give God the glory of the good.

CON-

CONTENTEDNESS.

UNCONTENTEDNESS in our estates.
Greedy desires after honour and riches.
Seeking to gain them by sinful means.
Envying the condition of other men.

DILIGENCE, WATCHFULNESS.

BEING negligent in observing and resisting temptations.
Not improving God's gifts, outward or inward, to his honour.
Abusing our natural parts, as wit, memory, &c. to sin.
Neglecting or resisting the motions of God's Spirit.

CHASTITY.

UNCLEANNESS, adultery, fornication, unnatural lusts, &c.
Uncleanness of the eye and hand.
Filthy and obscene talking.
[redacted] *and desires.*
Heightening of lust by pampering the body.
Not labouring to subdue it by fasting, or other severities.

TEMPERANCE.

EATING too much.
Making pleasure not health, the end of eating.
Being too curious or costly in Meats.
Drunkenness.
Drinking more than is useful to our bodies, though not to drunkenness.
Wasting the time or estate in good fellowship.
Abusing our strength of brain to the making others drunk.

Immo-

Immoderate sleeping.
Idleness and negligence in our callings.
Using unlawful recreations.
Being too vehement upon lawful ones.
Spending too much time at them.
Being drawn by them to anger or covetousness.
Being proud of apparel.
Striving to go beyond our rank.
Bestowing too much time, care, or cost about it.
Abstaining from such excesses, not out of conscience, but covetousness.
Pinching our bodies to fill our purses.

TO OUR NEIGHBOUR.

NEGATIVE JUSTICE.

Being injurious to our Neighbour.
Delighting causelessly to grieve his mind.
Insnaring his soul in sin, by command, counsel, enticement or example.
Affrighting him from godliness by [redacted] at it.
Not seeking to bring those to repentance, whom we have led into sin.

MURDER.

Murder, open or secret.
Drawing men to intemperance, or other vices which may bring diseases or death.
Stirring up men to quarrelling and fighting.
Maiming or hurting the body of our Neighbour.
Fierceness and rage against him.

ADULTERY.

Coveting our Neighbour's wife.
Actually defiling her.

MALICE.

MALICE.

Spoiling the Goods of others upon Spite and Malice.

COVETOUSNESS.

Coveting to gain them to ourselves.

OPPRESSION.

Oppression by violence and force, or colour of law.

THEFT.

Not paying what we borrow.
Not paying what we have voluntarily promised.
Keeping back the wages of the servant and hireling.

DECEIT.

Unfaithfulness in trusts, whether to the living or dead.
Using arts of deceit in buying and selling.
Exacting upon the necessities of our Neighbours.

FALSE WITNESS.

Blasting [redacted] of our Neighbour.
By false witness.
By railing.
By whispering.
Encouraging others in their slanders.
Being forward to believe all ill reports of our Neighbour.
Causeless suspicions.
Rash judging of him.
Despising him for his infirmities.
Inviting others to do so, by scoffing and deriding him.
Bearing any malice in the heart.

Secret

Secret wishing of death or hurt to our Neighbour.
Rejoicing when any evil befalls him.
Neglecting to make what satisfaction we can, for any sort of injury done to our Neighbour.

POSITIVE JUSTICE, HUMILITY, LYING.

CHURLISH and proud behaviour to others.
Froward and peevish conversation.
Bitter and reproachful language.
Cursing.
Not paying the respect due to the qualities or gifts of others.
Proudly overlooking them.
Seeking to lessen others esteem of them.
Not employing our abilities, whether of mind or estate, in administering to those whose wants require it.

GRATITUDE.

UNTHANKFULNESS to our benefactors.
Especially those that admonish us.
Not amending upon their reproof.
Being angry at them for it.
Not reverencing our [illegible], the lawful magistrate.
Judging and speaking evil of him.
Grudging his just tributes.
Sowing sedition among the people.
Refusing to obey his lawful commands.
Rising up against him, or taking part with them that do.
Despising our spiritual fathers.
Not loving them for their works sake.
Not obeying those commands of God they deliver to us.
Seeking to withhold from them their just maintenance.

For-

Forsaking our lawful Pastors, to follow factious teachers.

PARENTS.

STUBBORN and irreverent behaviour to our natural Parents.
Despising and publishing their infirmities.
Not loving them, nor endeavouring to bring them Comfort.
Contemning their counsels.
Murmuring at their Government.
Coveting their estates, though by their death.
Not ministering to them in their wants of all sorts.
Neglecting to pray for God's blessing on the several sorts of parents.
Want of natural affection to children.
Mothers refusing to nurse them without a just impediment.
Not bringing them timely to baptism.
Not early instructing them in the ways of God.
[redacted] them for want of timely correction, to get customs [redacted]
Setting them evil examples.
Discouraging them by harsh and cruel usage.
Not providing for their subsistence according to our ability.
Consuming their portions in our own riot.
Reserving all till our death, and letting them want in the mean time.
Not seeking to entail a blessing on them by our Christian lives.
Not heartily praying for them.
Want of affection to our natural brethren.
Envyings and heart-burnings towards them:

DUTY TO BRETHREN.

Not loving our spiritual Brethren, i.e. *our Fellow Christians.*

Having no fellow-feeling of their sufferings.

Causelessly forsaking their communion in holy duties.

Not taking deeply to heart the desolations of the Church.

MARRIAGE.

Marrying within the degrees forbidden.

Marrying for undue ends, as covetousness, lust, &c.

Unkind, froward, and unquiet behaviour towards the husband or wife.

Unfaithfulness to the bed.

Not bearing with the infirmities of each other.

Not endeavouring to advance one another's good, spiritual or temporal.

The wife resisting the lawful commands of her husband.

Her striving for rule and dominion over him.

Not praying for each other.

FRIENDSHIP.

Unfaithfulness to a friend.

Betraying his secrets.

Denying him assistance in his needs.

Neglecting lovingly to admonish him.

Flattering him in his faults.

Forsaking his friendship upon slight or no cause.

Making leagues in sin, instead of virtuous friendship.

SERVANTS.

Servants disobeying the lawful commands of their Masters.

Purloining their goods. *Care-*

Carelessly wasting them.
Murmuring at their rebukes.
Idleness.
Eye-service.

MASTERS.

MASTERS using servants tyrannically and cruelly.
Being too remiss, and suffering them to neglect their duty.
Having no care of their souls.
Not providing them means of instruction in religion.
Not admonishing them, when they commit sins.
Not allowing them time and opportunity for prayer and the worship of God.

CHARITY.

WANT of bowels of Charity to our Neighbours.
Not heartily desiring their good, spiritual or temporal.
Not loving and Forgiving enemies.
Taking actual [illegible] upon them.
Falseness, professing kindness, and acting none.
Not labouring to do all the good we can to the soul of our neighbour.
Not assisting him to our power in his bodily distresses.
Not defending his good name, when we know him slandered.
Denying him any neighbourly office to preserve or advance his estate.
Not defending him from oppression, when we have power.
Not relieving him in his poverty.
Not giving liberally and chearfully.

GOING

GOING TO LAW.

Not loving peace.
Going to law upon slight occasion.
Bearing inward enmity to those we sue.
Not labouring to make peace among others.

THE use of this Catalogue of sins *is this: Upon days of humiliation, especially before the* Sacrament, *read them consideringly over, and at every particular ask thine own heart,* Am I guilty of this? *And whatsoever, by such examination, thou findest thyself faulty in, confess particularly and humbly to God, with all the heightening circumstances which may any way increase their guilt, and make serious resolutions against every such sin for the future: After which thou mayest use this form following.*

O LORD, I am ashamed, and blush to lift up my face to thee; for my iniquities are increased over my head, and my trespass is grown up even unto heaven, and I have wrought all these great provocations, and that in the most provoking manner; they have not been only single, but repeated acts of sin: For, O Lord, of all this black catalogue, which I have now brought forth before thee, how few are there which I have not often committed? nay, which are not become even habitual and customary to me? And to this frequency I have added both a greediness and obstinacy in sinning, turning into my course as the horse rusheth into the battle, doing evil with both hands earnestly; yea, hating to be reformed, and casting thy words behind me,

me, quenching thy Spirit, within me, which testified against me, to turn me from my evil ways, and frustrating all those outward means, whether of judgment or mercy, which thou hast used to draw me to thyself. Nay, O Lord, even my repentances may be numbered amongst my greatest sins: They have sometimes been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no fruit in amendment of life; but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows to all my former guilts. Thus, O Lord, I am become out of measure sinful; and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, O Lord, is in justice to be the portion of my cup; to me belongs nothing but shame and confusion of face [redacted] to thee, O Lord God, belongeth mercy and forgiveness, though I have rebelled against thee. O [redacted] not my sins and offences, but according to thy mercy think now upon me, O Lord, for thy goodness. Thou sentest thy Son to seek and to save that which was lost: Behold, O Lord, I have gone astray like a sheep that is lost; O seek thy servant, and bring me back to the Shepherd and Bishop of my soul. Let thy spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart which thou hast promised not to despise: And then be thou pleased to look on me, to take away all iniquity, and receive me graciously; and for his sake, who hath

hath done nothing amiss, be reconciled to me, who have done nothing well: Wash away the guilt of my sins in his blood, and subdue the power of them by his grace: And grant, O Lord, that I may from this hour bid a final adieu to all ungodliness and worldly lusts, that I may never once more cast a look towards *Sodom*, or long after the flesh-pots of *Egypt*; but consecrate myself entirely to thee, to serve thee in righteousness and true holiness, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Saviour.

This penitential *Psalm* may also fitly be used.

PSALM LI.

Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shall make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou that art the God of my health, and my tongue shall sing of righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show forth thy praise.

For thou desirest no sacrifice, else would I give it thee: But thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion, *build thou the walls of* Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with the burnt offerings and oblations; then they shall offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

PRAY-

PRAYERS *before the receiving of the Blessed* SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished souls, make my desires and gasping after it answerable to my needs of it. I have, with the prodigal, wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supply out of this treasury: But, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a dog, how shall I presume to take the children's bread! Or how shall this spiritual Manna, this food of Angels, be given to one who hath chosen to feed on husks with swine? nay, to one, who hath already so often trampled these precious things under foot, either carelessly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, shall my polluted Soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised, that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament; grant me so to receive it, that it may be to me for remission of sins; and though I have so often, and so wretchedly broken my part of that covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine; to be merciful to my unrighteousness, and to remember my sins and

my iniquities no more: And not only so, but to put thy laws into my heart, and to write them in my mind; and by the power of thy grace, to dispose my soul to such a sincere and constant obedience, that I may never again provoke thee. Lord, grant that in these holy mysteries, I may not only commemorate, but effectually receive my blessed Saviour, and all the benefits of his passion, and to that end give me such a preparation of soul, as may qualify me for it: Give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings; and by being suppled in my own tears, I may be the fitter to be washed in his blood. Raise up my dull and earthly mind from grovelling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ, in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him: and that so vehement, that no waters may quench it, no floods drown it; such as may burn up all my dross, nor leave one unmortified lust in my soul; and such as may also extend itself to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the wedding-garment, and make me, though of myself a most unworthy, yet by thy mercy an acceptable guest at this holy table; that I may not eat nor drink my own condemnation; but may have my pardon sealed, my weakness repaired, my corruptions subdued,

subdued, and my soul so inseparably united to thee, that no temptations may ever be able to dissolve the union, but that being begun here in grace, it may be consummated in glory. Grant this, O Lord, for thy dear Son's sake, Jesus Christ.

Another.

O BLESSED Jesus, who once offeredst up thyself for me upon the Cross, and now offerest thyself to me in the Sacrament, let not, I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me; but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee. O loose me from this band, wherewith Satan and my own lusts have bound me, and draw me, that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death; but when thou invitest me to life and glory, I turn my back, and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented myself! or if I have come, it hath been rather to defy, than to adore thee; I have brought such troops of thy professed enemies, unrepented sins, along with me, as if I came, not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame. And now of what punishment shall I be thought worthy, who have thus trampled under foot the Son of God, and counted the

blood of the covenant an unholy thing? Yet O merciful Jesu, this blood is my only refuge: O let this make my atonement, or I perish eternally. Wherefore didst thou shed it but to save sinners? Neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one; O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me; for my soul trusteth in thee, and in the clefts of thy wounds shall be my refuge, until thy Father's indignation be over past. O thou, who hast as my high-priest sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf; and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold affections I have towards thee; O warm and enliven them: And as in this Sacrament, that transcendent love of thine in dying for me is shed forth, so, I beseech thee, let it convey such grace unto me, as may enable me to make some returns of love. O let this divine fire descend from Heaven into my soul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any cursed thing be sheltered in my heart, that I may never again defile that place which thou hast chosen for thy temple. Thou diedst, O dear Jesu, to redeem me from all iniquity; O let me not again sell myself to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation:

reformation; and let me receive such grace and strength from thee, as may enable me faithfully to perform them. Lord, there are many old habitual diseases my soul groans under. [*Here mention thy most prevailing corruptions.*] And though I lie never so long at the pool of *Bethesda*, come never so often to thy table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls heal me, and grant that I may now so touch thee, that every one of these loathsome issues may immediately stanch; that these sicknesses may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying so polluted a wretch. O Christ, hear me, and grant that I may now approach thee with such humility and contrition, love and devotion, that thou mayest vouchsafe to come unto me, and abide with me, communicating to me thyself, and all the merits of thy passion. And then, O Lord, let no accusations of Satan or my own conscience amaze or distract me; but having peace with thee, let me also have peace in myself, that this wine may make glad, this bread of life may strengthen my heart, and enable me chearfully to run the way of thy commandments. Grant this, merciful Saviour, for thine own bowels and compassion's sake.

EJACULATIONS

TO BE USED AT THE LORD'S TABLE.

LORD, I am not worthy that thou shouldst come under my roof.

I have sinned: What shall I do unto thee, O thou preserver of men?

[*Here recollect some of thy greatest sins.*]

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the cry of his blood, which speaketh better things than that of *Abel.*

By his Agony and bloody Sweat, by his Cross and Passion, good Lord, deliver me.

O Lamb of God, which takest away the sins of the world, grant me thy peace.

O Lamb of God, which takest away the sins of the world, have mercy upon me.

Immediately before receiving.

THOU hast said, that he that eateth thy flesh, and drinketh thy blood, hath eternal life.

Behold the servant of the Lord: Be it unto me according to thy word.

At the Receiving of the Bread.

BY thy crucified body deliver me from this body of death.

At

At the Receiving of the Cup.

O LET this blood of thine purge my conscience from dead works to serve the living God.

Lord, if thou wilt, thou canst make me clean.

O touch me, and say, I will, be thou clean.

After Receiving.

WHAT shall I render unto the Lord for all the benefits he hath done unto me?

I will take the cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Therefore blessing, honour, glory and power, be to him that sitteth upon the throne, and to the Lamb, for ever and ever. *Amen.*

I have sworn, and am stedfastly purposed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footsteps slip not.

A THANKSGIVING *after Receiving of the Sacrament.*

O THOU Fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honour and glory should be returned, I desire, with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable mercies thou hast vouchsafed me. Lord, what is man, that thou shouldest so regard him, as to send thy beloved

Son to suffer such bitter things for him? But, Lord, what am I, the worst of men, that I should have any part in this atonement, who have so often despised him and his sufferings? O! the height and depth, of this mercy of thine, that art pleased to admit me to the renewing of that covenant with thee, which I have so often and so perversely broken! That I, who am not worthy of that daily bread which sustains the body, should be made partaker of this bread of life, which nourisheth the soul! And that the God of all purity should vouchsafe to unite himself to so polluted a wretch! O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine constrain me to obedience; that since my blessed Lord hath died for me, I may no longer live unto myself, but to him. O Lord, I know there is no concord between Christ and *Belial*; therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chace him thence; but let him that hath so dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies; but especially deliver me from myself, from the treachery of my own heart, which is too willing to yield itself a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservation. [*Here mention thy most dangerous temptations.*] And Lord,

Lord, let my Saviour's sufferings for my sins and the vows I have now made against them, never depart from my mind; but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts, which nailed his hands, pierced his side, and made his soul heavy to death; but that having now anew listed myself under his banner, I may fight manfully, and follow the Captain of my salvation, even through a sea of blood. Lord, lift up my hands that hang down, and strengthen my feeble knees, that I faint not in this warfare! O be thou my strength, who am not able of myself to struggle with the slightest temptations. How often have I turned my back in the day of battle? How many of these sacramental vows have I violated? And, Lord, I have still the same unconstant deceitful heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow; but that having my heart whole with thee, I may continue stedfast in thy covenant, that not one good purpose which thy Spirit hath raised in me this day, may vanish, as so many have formerly done; but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my crucified Saviour.

A Prayer of Intercession, to be used either before or after the Receiving of the Sacrament.

O Most gracious Lord, who so tenderly lovedst mankind, as to give thy dear Son out of thy bosom to be a propitiation for the sins of the whole world, grant that the effect of this redemption may be as universal as the design of it, that it may be to the salvation of all. O let no person by impenitence and wilful sin forfeit his part in it; but by the power of thy grace bring all, even the most obstinate sinners, to repentance. Enlighten all that sit in darkness, all Jews, Turks, Infidels, and Heretics; take from them all blindness, hardness of heart, and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true *Israelites*. And for all those upon whom the name of thy Son is called, grant, O Lord, that their conversation may be such as becometh the Gospel of Christ; that his name be no longer blasphemed among the Heathens through us. O blessed Lord, how long shall *Christendom* continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest? O let not our profession and our practice be always at so wide a distance. Let not the disciples of the holy and immaculate Jesus, be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious and bloody; but make us Christians indeed, as well as in name, that we may walk worthy of that holy vocation wherewith we are called, and may all with one mind and one mouth

mouth glorify thee the Father of our Lord Jesus Christ. Have mercy on this languishing Church; look down from Heaven, the habitation of thy holiness, and of thy glory. Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards us? Are they restrained! Be not wroth very sore, O Lord, neither remember iniquity for ever: But though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness let thy anger and thy fury be turned away, and cause thy face to shine upon thy sanctuary, which is desolate for the Lord's sake; and so separate between us and our sins, that they may no longer separate between us and our God. Save and defend all Christian kings, princes, and governors, especially those to whom we owe subjection: plead thou their cause, O Lord, against those that strive with them, and fight thou against those that fight against them, and so guide and assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life in all godliness and honesty. Bless them that wait at thine altar; open thou their lips, that their mouths may shew forth thy praise. O let not the lights of the world be put under bushels, but place them in their candlesticks, that they may give light to all that are in the house. Let not *Jeroboam's* priests profane thy service; but let the seed of *Aaron* still minister before thee. And, O thou Father of mercies, and God of all comfort, succour and relieve all that are in affliction: Deliver the outcast and poor; help them to right

that suffer wrong; let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want; give to all presumptuous sinners a sense of their sins; and to all despairing a sight of thy mercies: And do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my enemies, persecutors, and slanderers, and turn their hearts. Pour down thy blessings on all my friends and benefactors, all who have commended themselves to my prayers. [*Here thou mayest name particular persons.*] And grant, O merciful Father, that through the blood of the cross we may all be presented pure and unblameable, and unreproveable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son, and Holy Ghost, for ever.

A Prayer in Times of common Persecution.

O BLESSED Saviour, who hast made the cross the badge of thy disciples, enable me, I beseech thee, willingly and chearfully to embrace it: Thou seest, O Lord, I am fallen into days, wherein he that departeth from evil, maketh himself a prey: O make me so readily to expose all my outward concernments, when my obedience to thee require it, that what falls as a prey to men, may by thee be accepted as a sacrifice to God. Lord, preserve me so by thy grace, that I may never suffer as an evil-doer; and then,

O Lord,

O Lord, if it be my lot to suffer as a christian, let me not be ashamed, but rejoice that I am counted worthy to suffer for thy name. O thou, who for my sake endured'st the cross, and despis'edst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy; but that, how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness. Lord, thou knowest whereof I am made, thou rememberest that I am but flesh; and flesh, O Lord, shrinks at the approach of any thing grievous: It is thy Spirit, thy Spirit alone, that can uphold me. O establish me with thy free Spirit, that I be not weary and faint in my mind: And by how much the greater thou discernest my weakness, so much the more do thou shew forth thy power in me; and make me, O Lord, in all temptations stedfastly to look to thee, the author and finisher of my faith; that so I may run the race which is set before me, and resist even unto blood, striving against sin. O dear Jesus hear me; and though Satan desires to have me, that he may winnow me as wheat, yet do thou, O blessed Mediator, pray for me, that my faith fail not; but that, though it be tried with fire, it may be found unto praise, and glory, and honour, at thy appearing. And, O Lord, I beseech thee, grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings.

Lord.

Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors: And do thou, O Lord, overcome all their evil with thy infinite goodness; turn their hearts, and draw them powerfully to thyself, and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father and the Holy Ghost, one God, for ever.

A Prayer in time of Affliction.

O JUST and holy Lord, who with rebukes dost chasten man for sin, I desire unfeignedly to humble myself under thy mighty hand, which now lies heavy upon me; I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds: And therefore in thy severest inflictions, I must still say, Righteous art thou, O Lord, and upright are thy judgments. But O Lord, I beseech thee, in judgment remember mercy, and though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy or more lasting, than thou seest profitable for my soul: Correct me, but with the chastisement of a father, not with the wounds of an enemy; and though thou take not off thy rod, yet take away thine anger. Lord, do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee; and if yet in thy fatherly wisdom thou see fit to prolong my corrections, thy blessed will be done. I cast myself, O Lord, at thy feet; do with me what thou pleasest; Try me as silver is tried,

so thou bring me out purified. And, Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me that may rebel against thy hand, but that having perfectly suppressed all repining thoughts, I may chearfully drink of this cup: And, how bitter soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness, that so these light afflictions, which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

A Thanksgiving for Deliverance.

O Blessed Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil; I thankfully acknowledge before thee, that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions, O Lord, deserve to be scourged with scorpions, and thou hast corrected them only with a gentle and fatherly rod; neither hast thou suffered me to lie long under that, but hast, given me a timely and a gracious issue out of my late distresses. O Lord I will be glad, and rejoice in thy mercy; for thou hast considered my trouble, and hast known my soul in adversity. Thou hast smitten and thou hast healed me. O let these various methods of thine have their proper effects upon my soul, that I, who have felt the smart of thy chastisements, may stand in awe, and not sin: And that I, who have likewise felt the sweet refreshings

freshings of thy mercy, may have my heart ravished with it, and knit to thee in the firmest bands of love; and that by both I may be preserved in a constant entire obedience to thee all my days, through Jesus Christ.

DIRECTIONS FOR THE TIME OF SICKNESS.

When thou findest thyself visited with Sickness, thou art immediately to remember, that it is God, who with rebukes doth chasten man for sin. *And therefore let thy first care be to find out what it is that provokes him to smite thee: And to that purpose, examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and, for the greater security, renew thy repentance for all the old sins of thy former life: beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly* Divine, *not only to assist thee with his prayers, but with his counsel also. And to that purpose open thy heart so freely to him, that he may be able to judge whether thy repentance be such as may give thee confidence to appear before God's dreadful tribunal; and that, if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy soul; then consider thy body also: And as the wise man saith,* Ecclus. xxxviii. 12. Give place to the physician;

physician; for the Lord hath created him. *Use such means as may be most likely to recover thy health; but always remember that the success of them must come from God; and beware of* Asa's *sin, who* sought to the physicians, and not to the Lord, 2 *Chr.* xvi. 12. *Dispose also betimes of thy temporal affairs, by making thy* Will, *and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent; for then perhaps thou shalt not have such use of thy reason as may fit thee for it; or, if thou have, it would be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather than on that thou art about to leave. We cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched, that they may not disturb thee at last.*

A Prayer for a sick Person.

O MERCIFUL and righteous Lord, the God of health and of sickness, of life and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruin, but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness

sickness of my body may be a means of health to my soul: Make me diligent to search my heart; and do thou, O Lord, enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof I may make way for the removal of punishment. Heal my soul, O Lord, which hath sinned against thee; and then, if it be thy blessed will, heal my body also; restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it: Give me that sincere and earnest repentance, to which thou hast promised mercy and pardon: wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and, in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this tabernacle is dissolved, I may have a building of God, an house not made with hands, eternal in the heavens; and that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ.

A Thanks-

A Thanksgiving for Recovery.

O Gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee, that thou hast, in love to my soul, delivered it from the pit of corruption, and restored me to health again. It is thou alone, O Lord, that hast preserved my life from destruction; thou hast chastened and corrected me, but thou hast not given me over unto death. O let this life, which thou hast thus graciously spared, be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole; O make me strictly careful to sin no more, lest a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his coming; but grant me, I beseech thee, to make a right use of this long-suffering of thine, and so to employ every minute of that time thou shalt allow me, that when thou shalt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord I have found by this approach towards death, how dreadful a thing it is to be taken unprepared: O let it be a perpetual admonition to me to watch for my master's coming: And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me; and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oil in the lamp, that when the bridegroom cometh, I may go in with

with him to the marriage. Grant this, I beseech thee, for thy dear Son's sake.

A Prayer at the Approach of Death.

O ETERNAL and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath he dies, and is turned again to his dust; look with compassion on me thy poor creature, who am now drawing near the gates of death, and, which is infinitely more terrible, the bar of judgment. Lord, my own heart condemns me, and thou art infinitely greater than my heart, and knowest all things. The sins I know and remember, fill me with horror, but there are also multitudes of others, which I either observed not at that time, or have since carelessly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance; and to what a mountainous heap must the minutely provocations of so many years arise? How long shall one so ungodly stand in thy judgment, or such a sinner in the congregation of the righteous? And to add yet more to my terror, my very repentance, I fear, will not abide the trial; my frequent relapses heretofore have sufficiently witnessed the insincerity of my past resolutions. And then, O Lord, what can secure me, that my present dislikes of my sins are not rather the effects of my amazing danger, than of any real change? And, O Lord, I know thou art not mocked, nor will accept of any thing that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling cometh upon me, and an horrible dread overwhelmeth

whelmeth me; my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy; Lord save now, or I perish eternally. O thou who willest not that any should perish, but that all should come to repentance, bring me, I beseech thee, though thus late, to a sincere repentance, such as thou wilt accept, who triest the heart. Create in me, O God, a clean heart, and renew a right spirit within me. Lord, one day is with thee as a thousand years; O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting to fit me to thy mercy and acceptation. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement; which thy dear Son hath, by the more excellent oblation of himself, made for all repenting sinners. He is the propitiation for our sins; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was on him; O! heal me by his stripes, and let the cry of his blood drown the clamour of my sins. I am indeed a child of wrath, but he is the Son of thy love! for his sake spare me, O Lord, spare thy creature, whom he hath redeemed with his most precious blood, and be not angry with me for ever. In his wounds, O Lord, I take sanctuary; O let not thy vengeance pursue me to this city of refuge: My soul hangeth upon him, O let me perish with a Jesus, with a Saviour in my arms.

But

But by his agony and bloody sweat, by his cross and passion, by all that he did and suffered for sinners, good Lord, deliver me; deliver me, I beseech thee, from the wages of my sins, thy wrath, and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my greatest need. Lord, there is but a step between me and death; O let not my sun go down upon thy wrath, but seal my pardon, before I go hence, and be no more seen. Thy loving-kindness is better than the life itself; O let me have that in exchange, and I shall most gladly lay down this mortal life. Lord, thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy name, for sweet is thy mercy; take away the sting of death, the guilt of my sins; and then, though I walk through the valley of the shadow of death, I will fear no evil. I will lay me down in peace, and, Lord, when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God, for his sake, who is both the Redeemer and Mediator of sinners, even *Jesus Christ.*

PSALMS.

Put me not to rebuke, O Lord, in thy anger, neither chasten me in thy heavy displeasure.

There is no health in my flesh, because of thy displeasure: Neither is there any rest in my bones, by reason of my sins.

For my wickednesses are gone over my head, and

and are a sore burden too heavy for me to bear.

My wounds stink, and are corrupt, through my foolishness.

Therefore is my spirit vexed within me, and my heart within me is desolate.

My sins have taken such hold upon me, that I am not able to look up: yea they are more in number than the hairs of my head, and my heart hath failed me.

But thou, O Lord, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

Turn thee unto me and have mercy upon me; for I am desolate and in misery.

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

O remember not the sins and offences of my youth: But according to thy mercy think thou upon me for thy goodness.

Look upon my adversity and misery, and forgive me all my sins.

Hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

Out of the deep do I call unto thee: Lord hear my voice.

Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

O go not far from me; for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee: My soul gaspeth unto thee as a thirsty land.

Draw nigh unto my soul and save it: O deliver me, because of mine enemies.

For my soul is full of trouble, and my life draweth nigh unto Hell.

Save

Save me from the lion's mouth; hear me from among the horns of the unicorns.

O set me upon the Rock that is higher than I; for thou art my hope, and a strong tower for me against the enemy.

Why art thou so heavy, O my soul, and why art thou so disquieted within me?

Put thy trust in God; for I will yet give him thanks for the help of his countenance.

The Lord shall make good his loving-kindness towards me; yea, thy mercy, O Lord, endureth for ever; despise not thou the work of thine own hands.

O God, thou art my God; early will I seek thee. My soul thirsteth for thee; my flesh longeth after thee in a barren and dry land, where no water is.

Like as the hart desireth the water brooks, so longeth my soul after thee, O God.

My soul is athirst for God; yea, even for the living God: When shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts!

My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.

O that I had wings like a dove! for then would I flee away, and be at rest.

O send out thy light and thy truth, that they may lead me and bring me unto thy holy hill and to thy dwelling.

For one day in thy courts is better than a thousand.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

I should

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my Helper and Redeemer: O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I seek for succour but of thee, who for my sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knowest Lord, the secrets of my heart, shut not thy merciful ears to my prayer: but spare me, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal, suffer me not at my last hour, for any pains of death, to fall from thee.

Father, I have sinned against Heaven, and before thee, and am not worthy to be called thy child: Yet, O Lord, do not thou cast off the bowels and compassion of a Father; but even as a Father pitieth his own Children, so be thou merciful unto me.

Lord, the Prince of this world cometh, O let him have nothing in me; but, as he accuseth, do thou absolve: He lays many and grievous things to my charge, which he can too well prove; I have nothing to say for myself, do thou answer for me, O Lord my God.

O Lord, I am clothed with filthy garments,

and Satan stands at my right hand to resist me: O be thou pleased to rebuke him, and pluck me as a brand out of the fire; cause mine iniquities to pass from me, and clothe me with the righteousness of thy Son.

Behold, O God, the devil is coming towards me; having great wrath, because he knoweth that he hath but a short time. O save and deliver me, lest he devour my soul like a lion, and tear it in pieces, while there is none to help.

O my God, I know that no unclean thing can enter into thy kingdom, and I am nothing but pollution; my very righteousnesses are as filthy rags. O wash me, and make me white in the blood of the Lamb, so that I may be fit to stand before thy throne.

Lord, the snares of death compass me round about; O let not the pains of Hell also take hold upon me: But, though I find trouble and heaviness, yet, O Lord, I beseech thee, deliver my soul.

O dear Jesus, who hast bought me with the precious price of thine own blood, challenge now thy purchase, and let not the malice of Hell pluck me out of thy hand.

O blessed High Priest, who art able to save them to the utmost, who come unto God by thee; save me I beseech thee, who have no hope but in thy merits and intercession.

O God, I confess I have defaced that image of thine thou didst imprint upon my soul; yet, O thou faithful Creator, have pity on thy Creature.

O Jesu, I have by my many and grievous sins crucified thee afresh; yet thou who prayedst for

for thy persecutors, intercede for me also and suffer not, O my Redeemer, my soul, (the price of thy blood) to perish.

O Spirit of Grace, I have, by my horrid impieties, done despite to thee; yet, O blessed Comforter, though I have often grieved thee, be thou pleased to succour and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust; O cast not out my soul.

O Lord, in thee have I trusted, let me never be confounded.

O Blessed Lord, who scourgeth every son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy Holiness.

O thou Captain of my salvation, who were made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind which thou shalt permit to fall upon me.

Lord, my sins have deserved eternal torments; make me chearfully and thankfully to bear my present pains; Chasten me as thou pleasest here, that I may not be condemned with the world.

Lord the waters are come in even unto my Soul; O let thy spirit move upon these waters, and make them like the pool of *Bethesda*, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy Glory;

make me to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humbledst thyself to the death of the cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of Heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant, whom thou hast redeemed with thy most precious blood.

Make me to be numbered with thy saints in glory everlasting.

Thou art the resurrection and the life; He that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

I desire to be dissolved and to be with Christ, which is far better: Lord, I groan earnestly, desiring to be cloathed upon with that house from heaven.

I desire to put off this my tabernacle: O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness: O take me from these tents of *Kedar*, into the heavenly *Jerusalem*, where Satan shall be utterly trodden under my feet.

I cannot

I cannot here attend one minute to thy service without distraction; O take me up to stand before thy throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations; O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment and absence from the Lord: O take me where I shall for ever behold thy face, and follow the Lamb whithersoever he goeth.

I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness.

O Blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth. Come, Lord Jesu, come quickly.

PRAYERS for their Use, who mourn in Secret for the *publick Calamities*, &c.

Psalm lxxiv. *O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture*, &c.

Psalm lxxix. *O God the Heathen are come into thine inheritance: thy holy temple have they defiled, and made* Jerusalem *an heap of stones*, &c.

Psalm lxxx. *Hear O thou Shepherd of* Israel, *thou that leadeth* Joseph *like a sheep, shew thyself also, thou that sittest upon the Cherubims*, &c.

A Prayer to be used in these Times of Calamity.

O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, and that of this nation, that these many years of calamity we have groaned under, are but the just (yea, mild) returns of those many more years of our provocations against thee; and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all the people of the earth. Thy candle shined upon our heads, and we delighted ourselves in thy great goodness: Peace was within our walls, and plenteousness within our palaces: there was no decay, no leading into captivity, and no complaining in our streets: But we turned this grace into wantonness; we abused our peace to security, our plenty to riot and luxury: and made those good things which should have endeared our hearts to thee, the occasion of estranging them from thee. Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thyself to pitch thy tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths. But, O Lord, we have made no other use of that light, than to conduct us to the chambers of death: We have dealt proudly, and

and not hearkened to thy commandments; and by rebelling against the light, have purchased to ourselves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since been swept away with a swift destruction, and there had been none of us alive at this day, to implore thy mercy. But thou art a gracious God, slow to anger, and hast proceeded with us with much patience and long-suffering; thou hast sent thy judgments to awaken us to repentance, and hast also allowed us space for it: But alas! we have perverted this mercy of thine beyond all the former; we return not to him that smiteth us, neither do we seek the Lord; we are slidden back by a perpetual backsliding; no man repenteth him of his wickedness, or saith, What have I done? it is true, indeed, we fear the rod, (we dread every suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it; but by a wretched obstinacy, harden our necks against thee, and refuse to return. And now, O God, what balm is there is in *Gilead* that can cure us, who, when thou wouldst heal us, will not be healed? We know thou hast pronounced, that there is no peace to the wicked; and how shall we then pray for peace, that still retain our wickedness? This, this, O Lord, is our sorest disease: O give us medicines to heal this sickness: Heal our souls, and then we know thou canst soon heal our land. Lord, thou hast long spoken by thy word to our ears, by thy judgments even to all our senses;

but unless thou speak by thy Spirit to our hearts, all other calls will still be ineffectual. O send out thy voice, and that a mighty voice, such as may awake us out of this lethargy: Thou that didst call *Lazarus* out of the grave, O be pleased to call us, who are dead, yea, putrified in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistances, even of these inward calls, have justly provoked thee to give us up to the lusts of our own hearts; yet, O thou boundless ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy Holy Spirit from us. Thou wert found of those that sought thee not: O let that act of mercy be repeated to us, who are so desperately, yet so insensibly sick, that we cannot so much as look after the Physician; and by how much our case is the more dangerous, so much the more sovereign remedies do thou apply. Lord, help us, and consider not so much our unworthiness of thy aid, as our irremediable ruin, if we want it: Save, Lord, or we perish eternally. To this end, dispense to us in our temporal interest what thou seest may best secure our spiritual; if a greater degree of outward misery will tend to the curing our inward, Lord, spare not thy rod, but strike yet more sharply. Cast out this devil, though with never so much foaming and tearing. But if thou seest that some return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness, as to afford us that; and whether by thy sharper or thy gentler methods,

methods, bring us home to thyself. And then, O Lord, we know thy hand is not shortened, that it cannot save: When thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles. O shew us thy mercy and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorify thee in both, in a chearful obedience, and praise the name of our God, that hath dealt wonderfully with us through Jesus Christ our Lord.

A Prayer for this Church.

O THOU great God of recompences, who turnest a fruitful land into barrenness, for the wickedness of them that dwell therein: Thou hast most justly executed that fatal sentence on this Church, which having once been the perfection of beauty, the joy of the whole earth, is now become a scorn and derision to all that are round about her. O Lord, what could have been done to thy vineyard, that thou hast not done in it? And since it hath brought forth nothing but wild grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities testify against us, yet do thou it for thy name's sake: for our backslidings are many, we have sinned against thee. O the hope of *Israel*, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonished? as a mighty man that cannot save? Yet thou, O Lord, are in the midst of us, and we

are called by thy name; leave us not; deprive us of what outward enjoyment thou pleasest, take from us the opportunities of our luxury, and it may be a mercy: But, O take not from us the means of our reformation, for that is the most direful expression of thy wrath. And though we have hated the light, because our deeds were evil, yet, O Lord, do not, by withdrawing it, condemn us to walk on still in darkness; but let it continue to shine till it have guided our feet into the way of peace. O Lord, arise, stir up thy strength, and come and help us, and deliver not the soul of thy turtle-dove [*this disconsolate Church*] unto the multitude of the enemy: but help her, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *ark must wander in the wilderness, till all this murmuring generation be consumed,* yet let not that perish with us, but bring it at last into a *Canaan,* and *let our more innocent posterity see that which in thy just judgment thou deniest to us.* In the mean time, let us not cease to bewail that desolation our sins have wrought, to think upon the stones of *Sion,* and pity to see her in the dust, nor ever be ashamed or afraid to own her in the lowest and most persecuted condition, but esteem the reproach of Christ greater riches than the treasures of *Egypt;* and so approve our constancy to this our afflicted Mother, that her blessed Lord and Head may own us with mercy, when he shall come in the glory of thee his Father, with the holy Angels. Grant this, merciful Lord, for the same Jesus Christ his sake.

A Prayer

A Prayer for the Peace of the Church.

LORD JESUS CHRIST, which of thine Almightiness madest all creatures, both visible and invisible; which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, defendest, and furtherest all things; which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead; vouchsafe, we pray thee, at last to cast down thy countenance upon thy well-beloved spouse the Church: but let it be that amiable and merciful countenance wherewith thou pacifiest all things in Heaven, in Earth, and whatsoever is above Heaven, and under the Earth. Vouchsafe to cast upon us those tender and pitiful eyes with which thou didst once behold *Peter*, that great shepherd of thy Church, and forthwith he remembered himself, and repented; with which eyes thou once didst view the scattered multitude, and wert moved with compassion, that for lack of a good shepherd, they wandered as sheep dispersed and strayed asunder. Thou seest (O good Shepherd) what sundry sorts of wolves have broken into thy sheep-cotes; so that if it were possible, the very perfect persons should be brought into error: Thou seest with what winds, with what waves, with what storms, thy silly ship is tossed, thy ship, wherein thy little flock is in peril to be drowned. And what is now left, but that it utterly sink, and we all perish? For this tempest and storm we may thank our own wickedness, and sinful living; we discern it well, and confess

it; we discern thy righteousness, and we bewail our unrighteousness; but we appeal to thy mercy which surmounteth all thy works. We have now suffered much punishment, being scourged with so many wars, consumed with such losses of goods, shaken with so many floods; and yet appears there no where any haven or port unto us. Being thus tired and forlorn among so strange evils, but still every day more grievous punishments, and more seem to hang over our heads; we complain not of thy sharpness, most tender Saviour, but we discern here also thy mercy, for as much as much grievouser plagues we have deserved: But, O most merciful Jesus, we beseech thee, that thou wilt not consider nor weigh what is due for our deservings; but rather what becometh thy mercy, without which neither the Angels in Heaven can stand sure before thee, much less we silly vessels of clay. Have mercy on us, O Redeemer, which art easy to be intreated: not that we be worthy of thy mercy, but give thou this glory unto thine own name. Suffer not those, which either have not known thee, or do envy thy glory, continually to triumph over us, and say, Where is their God? Where is their Redeemer? Where is their Saviour? Where is their Bridegroom that they thus boast on? These opprobrious words redound unto thee, O Lord, while by our evils men weigh and esteem thy goodness; they think we be forsaken, whom they see not amended. Once when thou sleptest in the ship, and a tempest suddenly arising, a threatened death to all in the ship, thou awokest

at

at the outcry of a few disciples, and straightway, at thine Almighty word, the waters couched, the winds fell, the storm was suddenly turned into a great calm; the dumb waters knew their Maker's voice. Now in this far greater tempest, wherein not a few mens' bodies be in danger, but innumerable souls, we beseech thee, at the cry of thy holy Church, which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, *Lord save us, or we perish!* the tempest is past man's power; it is thy word that must do the deed. Lord Jesus, only say thou with a word of thy mouth, *Cease O tempest, and forthwith shall the desired calm appear.* Thou wouldest have spared so many thousands of most wicked men, if in the city of *Sodom* had been found but ten good men. Now here be so many thousands of men, which love the glory of thy name, which sigh for the beauty of thy house; and wilt thou not, at these mens' prayers, let go thine anger, and remember thine accustomed and old mercies? Shalt thou not, with thy heavenly policy, turn our folly into thy glory? Shalt thou not turn the wicked mens' evils into thy Church's good? For thy mercy is wont then most of all to succour, when the thing is with us past remedy; and neither the might nor wisdom of men can help it. Thou alone bringeth things, that be never so out of order, into order again, which art the only Author and Maintainer of Peace. Thou framedst that old confusion, wherein, without order, without fashion, confusedly lay the discordant seeds of things; and with a wonderful order the things

things of that nature which fought together, thou didst ally and knit in a perpetual band. But how much greater confusion is this, where is no charity, no fidelity, no bonds of love, no reverence, neither of laws, nor yet of rulers; no agreement of opinions, but, as it were in a mis-ordered choir, every man singeth a contrary note! Among the heavenly planets is no dissension: the elements keep their place, every one do the office whereunto they be appointed: And wilt thou suffer thy spouse, for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the wicked spirits, which be the authors and workers of discord, to bear such a swing in thy kingdom unchecked? Shalt thou suffer the strong captain of mischief, whom thou once overthrewest, again to invade thy tents, and to spoil thy soldiers? When thou wert here, a man conversant among men, at thy voice fled the devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy name, the wicked spirits, masters of riot, of covetousness, of vain glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy Holy Spirit in our breasts: Pluck not from us thy Holy Ghost: Render unto us the joy of thy saving health, and with thy principal Spirit strengthen thy spouse and the herdsmen thereof.* By this Spirit thou reconciledst the earthly to the heavenly: By this thou didst frame and reduce so many tongues, so many nations, so many sundry sorts of men into one body of a church; which body by the same Spirit,

Spirit, is knit to thee their Head. This Spirit, if thou wilt vouchsafe to renew in all men's hearts, then shall all these foreign miseries cease; or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this confusion, set in order this horrible chaos: O Lord Jesus, let thy Spirit stretch out itself upon these waters of evil, wavering opinions. And because thy Spirit, which according to thy prophet's saying, *containeth all things*, hath also the science of speaking; make that like as unto all them which be of thy house, in one light, one baptism, one God, one hope, one spirit, so they may also have one voice, one note, one song, professing one catholic truth. When thou didst mount up to Heaven *triumphantly*, thou threwest out from above thy precious things, thou gavest gifts among men, thou dealtest sundry rewards of thy Spirit: Renew again from above thy old bountifulness, give that thing to thy Church, now fainting and growing downward, that thou gavest unto her shooting up at her first beginning. Give unto princes and rulers the grace so to stand in awe of thee, that they may so guide the commonweal, as they should shortly render an account unto thee, that art the King of kings. Give wisdom to be always assistant unto them, that whatsoever is best to be done they may espy it in their minds, and pursue the same in their doings. Give to the Bishops the gift of prophecy, that they may declare and interpret holy Scripture; not of their own brain, but of thine inspiring. Give them the threefold charity which thou once demandedst of *Peter*, what time thou didst

didst betake unto him the charge of thy sheep. Give to the priests the love of soberness and of chastity. Give to thy people a good will to follow thy commandments, and a readiness to obey such persons as thou hast appointed over them. So shall it come to pass, if through thy gift thy princes shall command that thou requirest, if thy pastors and herdsmen should teach the same, and thy people obey them both, that the old dignity and tranquillity of the Church shall return again, with a goodly order, unto the glory of thy name. Thou sparedst the *Ninevites* appointed to be destroyed, as soon as they converted to repentance; and wilt thou despise thy house fallen down at thy feet, which instead of sackcloth, hath sighs, and instead of ashes, tears? Thou promisest forgiveness to such as turn unto thee; but this very thing is thy gift, a man to turn with his whole heart unto thee, to the intent that all our goodness should redound unto thy glory. Thou art the Maker, repair the work that thou hast fashioned. Thou art the Redeemer, save that thou hast bought. Thou art the Saviour, suffer not them to perish which do hang on thee. Thou art the Lord and Owner, challenge thy possessions. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy laws. Thou art the Prince of Peace, breathe upon us brotherly love. Thou art the God, have pity on thy humble beseechers; be thou, according to *Paul's* saying, *All things to all men*, to the intent of the whole choir of thy Church, with agreeing minds, and consonant voices for mercy obtained at thy hands, may give thanks unto the Father, Son, and Holy Ghost; which,

which, after the most perfect example of concord, be distinguished in property of Persons, and one in Nature: To whom be praise and glory eternally. *Amen.*

A PRAYER FOR THE KING'S MAJESTY OUT OF THE LIBER REGALIS.

GOD, the unspeakable author of the World, Creator of men, Governor of Empires, and Establisher of all Kingdoms, who out of the Loins of our Father *Abraham*, didst choose a King that became the Saviour of all Kings and Nations of the Earth: Bless, we beseech thee, thy faithful Servant, and our dread Sovereign LORD KING GEORGE, with the richest Blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty Aid and Protection; visit him as thou didst visit *Moses* in the Bush, *Joshua* in the Battle, *Gideon* in the Field, and *Samuel* in the Temple. Let the Dew of thine abundant Mercies fall upon his Head, and give him the Blessing of *David and Solomon*. Be unto him an Helmet of Salvation against the Face of his enemies, and a strong tower of Defence in the time of Adversity. Let his Reign be prosperous, and his Days many. Let Peace, and Love, and Holiness; let Justice, and Truth, and all Christian Virtues, flourish in his Time. Let his people serve him with Honour and Obedience. And let him so duly serve thee here on Earth, that he may hereafter everlastingly reign with thee in Heaven, through Jesus Christ our Lord. *Amen.*

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